Hadaſſa:
OR
THE HISTORY
OF QVEENE ESTER:
With Meditations thereupon,
Diuine and Morall.

Horat. Ode 6.
Conamur tenues, grandia; nec pudor,
Imbelliſque Lyra Muſa potens vetat.

By Fra. Qvarles.

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HONI SOIT QVI MAL Y PENSE
DIEV ET MON DROIT

TO THE MOST HIGH AND MIGHTY PRINCE, RENOWNED FOR LEARNING, PIETY, AND ALL GRACIOVS GOVERNEMENT:

IAMES,

BY THE GRACE OF GOD, KING OF GREAT BRITTAINE, FRANCE AND IRELAND, DEFENDER OF THE FAITH.

FRANCIS QVARLES,

HIS MOST HVMBLE SERVANT, and faithfull Homager, dedicates, presents, and consecrates *these his labours, to receiue honour from* his gracious countenance, and to be *glorified by his approbation.*

A PREFACE TO THE READER.

*Sober vaine best suits Theologie: If therefore thou expectst such elegancy as takes the times, affect some subiect as will beare it. Had I laboured with ouer-abundance of *fictions, or flourishes, perhaps they had exposed me, censurable, and disprized this sacred subiect: Therefore I rest more sparing in that kind.*

Audire fabulas, est impedimentum cognitioni veritatis. Arist. 2. Metaphis.

Two things I would treat of: First, the matter, *secondly, the* manner *of this History.*

As for the matter, *(so farre as I haue dealt) it is Canonicall, and indighted by the holy Spirit of God, not lyable to errour, and needs no blanching.* 1

In it Theologie sits as Queene, attended by her handmaid Philosophy; both concurring, to make the understanding Reader, a good Diuine, and a wise Moralist. *The excellence and vse of this History.*

As for the Diuinity, it discouers the Almighty in his two great Attributes; in his Mercy, deliuering his Church; in his Iustice, confounding her enemies.

As for the Morality, it offers to vs the wholy practicke part of Philosophy, dealt out into Ethicks, Politicks, and Oeconomicks.

The Ethicall part (the obiect whereof is the Manners of a priuate man) ranges through the whole booke, and empties 1

Heiland in Eth. Mores inſtituūt ad virtutem.

it ſelfe into the Catalogue of Morall vertues, either thoſe that gouerne the body; as Fortitude, Chap. 9. 2. and Temperance, Chap. 1. 8. or thoſe which direct the ſoule, either in outward things, as Liberality, Chap. 1. 3. Magnificence, Chap. 1. 6. Magnanimity, Chap. 2. 20. and Modeſty, Chap. 6. 12. or in conuerſation, as Iuſtice, Chap. 7. 9. Manſuetude, Chap. 5. 2. &c.

2 The Politicall part (the obiect whereof is Publike Society) inſtructs, firſt, in the behauiour of a Prince, to his Subiect; in puniſhing his vice, Chap. 7. 10. in rewarding of vertues, Chap. 8. 2, 15. Secondly, in the behauiour of the Subiect to his Prince; in obſeruing his Lawes, and diſcouering his enemies, Chap. 2. 22. Thirdly, the behauiour of a Subiect, to a Subiect; in mutuality of loue, Chap. 4. 7. in propagation of peace, Chap. 10. 3.

3 The Oeconomicall part (the obiect whereof is Priuate Society) teacheth, firſt, the carriage of the Wife, to her Husband; in obeying, chap. 1. 22. of the Husband, to his Wife, in ruling, chap. 1. 22. Secondly, of a Father, to his Child, in aduiſing, chap. 2. 7, 10. of a Child, to his Father, in obſeruing. chap. 2. 20. Thirdly, of a Maſter, to his Seruant, in commanding. chap. 4. 5. of a Seruant, to his Maſter, in effecting his command, chap. 4. 6.

Furthermore, in this Hiſtory, the two principall faculties of the ſoule are (nor in vaine) imployed.

Ariſt. Eth 3. Obiectum voluntatis non eſt niſi bonum. Ariſt. Eth. 10.

Firſt, the Intellect, whoſe proper obiect is Truth. Secondly, the Will, whoſe proper obiect is Good, whether Philoſophicall, which that great Maſter of Philoſophy cals Wiſdome; or Theologicall, which we poynt at now, hoping to enioy hereafter.

De dubijs non definies, ſed ſuſpenſam teneas ſententiam; Seneca de formali vita.

Who the Pen-man of this ſacred Hiſtory was, or why the name of God (as in few other parts of the Bible) is vnmentioned in this, it is immateriall, and doubtfull. For the firſt, it is enough for an vncurious queſtioner to know, it was indited

by

by the Spirit of God: for the ſecond, let it ſuffice, that, that Spirit will'd not here to reueale his name.

As for the Manner of this Hiſtory (conſiſting in the Periphraſe, the adiournment of the Story, and interpoſition of Meditations) I hope it hath not iniured the Matter: For in this, I was not the leaſt carefull, to vſe the light of the beſt Expoſitors (Authoritatis quorum ſum germanus) not daring to goe vn-led, for feare of ſtumbling. Some ſay, Diuinity in Verſe, is incongruous and vnpleaſing: ſuch I referre to the Pſalmes of Dauid, or the Song of his ſonne Salomon, to be corrected. But in theſe lewd times, the ſalt and ſoule of a Verſe, is obſcene ſcurrility, without which it ſeemes dull, and liueleſſe: And though the ſacred Hiſtory needs not (as humane doe) Poetry, to perpetuate the remembrance, (being by Gods owne mouth bleſt with Eternity) yet Verſe (working ſo neere vpon the ſoule, and ſpirit) will oft times draw thoſe to haue a Hiſtory in familiarity, who (perchance) before, ſcarce knew there was ſuch a Booke. 2

Reader, be more than my haſty pen ſtiles thee: Reade me with aduice, and thereafter iudge me, and in that iudgement cenſure me. If I iangle, thinke my intent thereby is to toll better Ringers in. Farewell.

THE INTRODVCTION.

WHen *Zedechia* (He whoſe hapleſſe hand
Once ſwaid the Scepter of Great Iudah's Land)
Went vp the Palace of proud Babylon,
(The Prince *Seraiah* him attending on,)
A dreadfull Prophet, (from whoſe blaſting breath Ierem. 52.
Came ſudden death, and nothing elſe but death)
Into *Seraiah's* peaceſull hand betooke
The ſad Contents of a more diſmall Booke:
Breake ope the leaues, thoſe leaues ſo full of dread,
Reade (ſonne of thunder) ſaid the Prophet, reade,
Say thus, ſay freely thus, The Lord hath ſpoke it,
'Tis done, the world's vnable to reuoke it;
Woe, woe, and heauy woes ten thouſand more
Betide great Babylon, that painted whore;
Thy buildings, and thy penſiue Towers ſhall
Flame on a ſudden, and to cinders fall;
None ſhall be left, to waile thy griefe with Howles:
Thy ſtreets ſhall peopl'd be with Bats, and * *Owles:* *Iſay 13.21.
None ſhall remaine, to call thy places voyd,
None to poſſeſſe, nor ought to be enioy'd;
Nought ſhall be left for thee to terme thine owne,
But helpleſſe ruines of a hapleſſe towne:
Said then the Prophet, When performance hath
Empty'd thy Cheekes of this thy borrow'd Breath,

Close then the Booke, and binde a stone vnto it,
That done, into the swift Euphrates throw it,
And let this following speech explaine withall
The Hierogliphick of proud Babels fall.
Thus, thus shall Babel, Thus shall Babels glory,
Of her destruction leaue a Tragick story:
Thus, thus shall Babel fall, and none relieue her,
Thus, thus shall Babel sinke, Thus sinke for euer.

And false she is. Thus after-times make good
That sacred Propheſie, confirm'd in blood.

Nebuchadnezzar. Daniel 4.28.
Great Royall Dreamer, where is now that thing
Thou ſo much vaunted'ſt of? Where, O ſoueraign King,
Is that great Babel, that was rais'd ſo hye,
To ſhew the highneſſe of thy Maieſty?
Where is thy Royall off-ſpring to ſucceed
Thy Throne, and to preſerue thy Princely ſeed
Till this time? Sleeping, how could'ſt thou foreſee (be?
That thing, which waking thou thought'ſt ne'r would

Belſhazzar.
And thou *Balthazzar*, (full of youthly fire,
Vnlucky Grand-child to a luckleſſe Syre)
On thee the ſacred Oracles attended,
For which thy life, great Babels Kingdome ended:
Dan. 5.6. What made thy Spirit tremble, and thy hayre
Bolt vp? What made thee (fainting) gaſpe for ayre?
Dan. 5.5. A ſimple Word vpon a painted Wall?
What's that to thee? If ought, what harme at all?
Could words affright thee? O prepoſtrous wit,
To feare the writing, not the Hand that writ!
The Hand that writ, it ſelfe (vnſeene) did ſhroud
Within the gloomy boſome of a Cloud;
The Hand that writ, was bent, (nor bent in vaine)
To part the Kingdome, and the King in twaine;

The

The Hand that writ, did write the ſentence downe,
And now ſtands armed to depoſe the Crowne;
The hand that vvrit, did threaten to tranſlate
Thy Kingdome (Babel) to the Perſian ſtate; Dan. 5.
Th'effect vvhereof did brooke no long delayes,
For vvhen *Belſhazzar* had ſpun out his dayes,
(Soone cut by that Auengers fatall knife,)
Proud Babels Empyre ended with his life.
As when that rare Arabian Bird doth reſt *Simile.*
Her aged carkas in her Spicy neſt,
The neſt inflames, vntill that flame conſumes
The willing ſacrifice, in ſweet perfumes,
From whoſe ſad cinders (baul'md in fun'rall ſpices)
A ſecond Phœnix (like the firſt) ariſes;
So from the Ruines of great Babels Seate,
The Medes and Perſians Monarchy grew great;
For when *Belſhazzar*, laſt of Babels Kings,
Yeelded to death, (the ſumme of mortall things)
Like thunder, hayle-ſtones darted from aboue, *Simile.*
And lightning from the houſe of angry *Ioue*,
Or like two billowes in th'Eubœan Seas,
Whoſe ſwelling, nought, but ſhipwracke, can appeaſe;
So brauely came the fierce *Darius* on,
Marching with *Cyrus*, into Babylon, *Cyrus, and Darius conquer Babylon.*
Two Armies Royall ſtoutely following,
The one was Medes, the tother Perſia's King:
As when the Haruеſter, with bubbling brow, *Simile.*
(Reaping the intreſt of his painfull Plough,)
With crooked Sickle now a ſhock doth ſheare,
A handfull here, and ſtrait a handfull there,
Not leauing, till he nought but ſtubble leaue;
Here lies a new-falne ranke, and there a ſheaue,

Euen ſo the Perſian Hoſt it ſelfe beſtur'd,
So fell great Babel by the Perſian ſword,
Which warme with ſlaughter, and with blood imbru'd,
Ne'r ſheath'd, till wounded Babel fell, ſubdu'd.
But ſee! Theſe braue Ioynt-tenants that ſuruiu'd
To ſee a little world of men vniu'd,
Darius dyes. Muſt now be parted: Great *Darius* dyes,
Cyrus, King alone. And *Cyrus* ſhares alone, the new-got prize;
* He fights for Heauen, Heauens foemen he ſubdues:
* *Carionis Chro. lib. 2. p. 81.* * He builds the Temple, he reſtores the Iewes,
2. Chro. 36. 23. By him was *Zedechias* force diſioynted,
Iſay 4. 45. 1 Vnknown to God he was, yet Gods Anoynted;
But marke the malice of a wayward Fate,
He whom ſucceſſe crown'd alwaies fortunate,
He that was ſtrong t'atchieue, bold to attempt,
Wiſe to foreſee, and wary to preuent,
Valiant in Warre, ſucceſſefull to obtaine,
**Tomyris. Cyrus dyes.* Muſt now be ſlaine, and by a * Woman ſlaine.
Accurſed be thy ſacrelegious hand,
That of her Patrone rob'd the holy Land;
Curs'd be thy dying life, thy liuing death,
Tomyris Queen of the Maſſagetans. And curs'd be all things, that proud *Tomyris* hath.
O worſt that Death can doe, to take a life,
Which (loſt) leaues kingdom's to a Tyrants knife:
Cambyſes King ſucceeded Cyrus For now, alas! degenerate *Cambyſes* (vices)
(Whoſe hand was fill'd with blood; whoſe heart with
Sits crowned King, to vexe the Perſian ſtate,
With heauy burthens, and with ſore regrate.
O *Cyrus*, more vnhappy in thy Son,
Then in that ſtroke wherewith thy life was don!
Cambyſes now ſits King, now Tyrant (rather:)
(Vnlucky Sonne of a renowmed Father.)

Blood

Blood cries for Blood: Himselfe reuenged hath
His bloody Tyranny, with his owne death;
That cruell * sword on his owne flesh doth feed,
Which made so many loyall Persians bleed,
Whose wofull choyce made an indiff'rent thing,
To leaue their liues, or lose their Tyran' King:
Cambyses dead, with him the lateſt drop
Of *Cyrus* blood was spilt, his death did stop
The infant source of his braue Syers worth,
Ere after-times could spend his riuers forth.

Cambyses dyes.

*Chro. Carionis. lib. 2. p. 89.

Tyrant *Cambyses* being dead, and gone,
On the reuersion of his empty Throne,
Mounts vp a *Magus*, which dissembled right,
Forging the name of him, whose greedy night
Too early did perpetuate her owne,
And silent Death did snatch away vnknowne.
But when the tidings of this Royall cheat,
Tymes loyall Trumpe had fam'd, th'vsurped seat
Grew too too hot, and longer could not beare
So proud a burthen on so proud a Chayre:
The Nobles sought their freedome to regaine,
Not resting, till the *Magi* all were slaine;
And so renowned was that happy slaughter,
That it solemniz'd was for euer after;
So that what pen shall write the Persian story,
Shall treat that Triumph, and write that dayes glory;
For to this time the Persians (as they say)
Obserue a Feast, and keepe it holy-day;
Now Persia lacks a King, and now the State
Labours as much in want, as it of late
Did in abundance; Too great calms doe harme
Sometimes as much the Sea-man, as a storme;

A Magus succeeds Cambyses.

Smerdis.

The Magi slaine by the Persians.

The feast is called μαγοφονια, which is the slaughter of the Magi.

One while they thinke t'erect a Monarchy;
But that (corrupted) breeds a Tyranny,
And dead *Cambyſes* freſh before their eyes,
Afrights them with their new-ſcap'd miſeries;
Otanes. Some to the Nobles would commit the State,
In change of Rule, expecting change of fate;
Darius, Gobrias, Aſphatines, Hidarnes. Others cri'd no, more Kings then one incumber;
Better admit one Tyrant, than a number:
The rule of many doth diſquiet bring;
One Monarch is enough, one Lord, one King:
One ſaies, Let's rule our ſelues, let's all be kings;
No, ſaies another, that confuſion brings;
Thus moderne danger bred a carefull trouble,
Double their care is, as their feare is double;
And doubtfull to reſolue of what concluſion,
To barre confuſion, thus they bred confuſion;
They put the choyce of their King to ſeuen Electors. At laſt (and well aduis'd) they put their choyce
Vpon the verdit of a Iuries voyce;
Seuen is a perfect number; then by ſeuen,
Be Perſia's royall Crowne, and Scepter giuen;
Now Perſia, doe thy plagues, or ioyes commence;
God giue thy Iury ſacred euidence:
Fearefull to chuſe, and faithleſſe in their choyce,
(Since weale, or woe depended on their voyce,)
A few from many they extracted forth,
Whoſe euen poys'd valour, and like equall worth
Had ſet a *Non plus* on their doubtfull tongues,
Vnweeting where the moſt reward belongs,
They this agreed, and thus (aduis'd) beſpake;
The ſpeech of the Electors. *Since bleare-eyd mortals, of themſelues, can make*
No difference 'twixt good, and euill, nor know
A good from what is only good, in ſhow,

But,

But, with vnconſtant frailty, doth vary
From what is good, to what is cleane contrary;
And ſince it lies not in the braine of man,
To make his drooping ſtate more happy, than
His vnproſpitious ſtars allot, much leſſe
To lend another, or a ſtate ſucceſſe,
In vaine you therefore ſhall expect this thing,
That we ſhould giue you fortune, with a King:
Since you haue made vs meanes to propagate
The ioyfull welfare of our headleſſe State,
(Bound by the tender ſeruice that we beare
Our natiue ſoyle, far then our liues more deare)
We ſifted haue, and boulted from the Reſt,
Whoſe worſt admits no badnes, and whoſe beſt
Cannot be bettered:
When Chaunticleere, (the Belman of the morne)
Shall ſummon twilight, with his bugle horne,
Let theſe braue Hero's, *dreſt in warlike wiſe,*
And richly mounted on their Palferies,
Attend our riſing Sun-gods ruddy face,
Within the limits of our Royall place.
*And he whoſe luſty * Stallion firſt ſhall neigh,*
To him be giuen the doubtfull Monarchy;
The choyce of Kings lies not in mortals breſt,
Thus we; the Gods, and fortune doe the reſt.

*The Perſians did dedicate Horſes to their God, which was the Sunne.

So ſaid, the people, tickl'd with the motion,
Some toſt their caps, ſome fell to their deuotion,
Some clapt their ioyfull hands, ſome ſhout, ſome ſing,
And all at once cri'd out, A King, A King.

When *Phœbus* Harbinger had chac'd the night,
And tedious *Phoſpher* brought the breaking light,
Complete in armes, and glorious in their trayne,

Came

Came these braue *Heroes*, prauncing o're the playne,
With mighty streamers came these blazing starres,
Portending Warres, (and nothing else but Warres,)
Into the royall Palace now they come:
There sounds the martiall Trump, here beats the Drum,
There stands a Steede, and champes his frothy steele,
This stroaks the ground, that skorn's it with his heele,
One snorts, another puts out angry wind,
This mounts before, and that curuets behind;
By this, the fomy Steeds of *Phaëton*
Puffe too, and spurne the Easterne Horizon:
Whereat the Nobles, prostrate to the ground,
Ador'd their *God, (Their God was early found.)
*Forthwith, from out the thickest of the crowd,
In depth of silence, there was heard the loud,
And lustfull language of *Darius* Horse,
Who in the dialect of his discourse,
Proclaim'd his rider, King; whereat the rest
(Patient to beare what cannot be redrest)
Dismount their lofty Steeds, and prostrate bring
Their humbled bodies to their happy King;
God saue the King, they ioyntly say, God blesse
Thy prosprous actions with a due successe;
The people clap their sweatty palmes, and shout,
The bonfires smoke, the bels ring round about,
The minstrels play, the Parrats learne to sing,
(Perchaunce as well as they,) *God saue the King*.
Assuerus now's inuested in the throne,
And *Persia's* rul'd by him, and him alone;
Proove, happy *Persia's* Great *Assuerus*, prooue
As equall happy in thy peoples loue.
Enough; And let this broken breuiate

*The Persian worshipped the Sunne.
*Herodotus in medio Tholie Iuftin.
*Stiled Assuerus, whom Metaphines calls Artaxerxes.
*Ester 1. 1.

Suffice

Suffice to ſhadow forth the downefall ſtate
Of mighty Babel, and the conqueſt made
By the fierce Medes, and Perſians conqu'ring blade;
Whoſe iuſt ſucceſſion we haue traced downe,
Till great *Aſſuerus* weare the Perſian Crowne;
Him haue we ſought, and hauing found him, reſt:
To morrow goe we to his royall Feaſt.

FINIS.

THE ARGVMENT OF THE HISTORY.

KIng Aſſuerus *makes two feaſts: to that, he inuites his Courtly gheſts, to this, the Citizens of Suſa, whereunto he ſends for* Queene Vaſhti, *who denyes to come; whereupon the King is angry, and referres the cenſure of her offence to his Councell, who giue ſentence that ſhee ſhould be degraded from her Princely eſtate: Forthwith the King commands the faireſt Virgins in the Land to bee brought before him, for him to take his choyce, among whom* Eſter *(the Orphane of a Iew) is choſen, married, and Crowned Queene.* Mordecai, *Queene* Eſters *Vnkle, diſcouers a treaſon, which was entred into the Records:* Haman, *the ſon of* Amedatha, *is promoted into the Kings fauour: the King commands his Subiects to bow to him, which* Mordecai *alone refuſed to doe: whereupon* Haman *is full of wrath, and (directed by a lot) begs of the King to deſtroy all the Iewes in his Prouinces vpon the thirteenth day of the twelfth moneth; which the King granting,* Haman *ſends Letters in the Kings name to make the Maſſacre vpon that day: The Queene vnderſtanding the plot, ventures in to the King, (vncalled:) The King demanding the cauſe of her comming; ſhe inuites him, and* Haman *to a feaſt: They come: the King is pleaſed to demand her further ſuit; whereupon ſhe inuites them both to a ſecond Feaſt. In the meane while* Haman, *aduiſed by his wife, builds vp a Gallowes for* Mordecai, *(intending*

tending at the Banquet to beg his life.) That night, the King (indisposed to sleepe) reades the Chronicles, where hee findes, that Mordecai discouered a Treason; which seruice the King intending to reward, askes Haman (who then came to beg Mordecai's life) what Worship best befits him that the King meanes to honour? Haman (supposing himselfe the man) spake largely: whereupon the King commands him to doe that very honour to Mordecai: So Haman goes home discomforted, and is straight sent for to attend the King to the Queenes Feast; where (in his presence) the King vrges the Queene to mooue her suit; whereupon shee humbly begs hers, and her peoples life, which Haman sought to betray: wherat the King is inraged, & comands Haman to be hanged on the Gallowes which he built for Mordecai, and giues his Estate to the Queene, and his Honour to Mordecai: The Queene earnestly requests the King, that he would reuerse the letters which Haman had deuised for the Iewes destruction: the King referres it to the Queene, and Mordecai, who sent Letters in the Kings name, that the Iewes should defend themselues on the day that Haman had appointed for their slaughter; vpon which day the Iewes slay in Susa fiue hundred men, and the ten sonnes of Haman, and in the other Prouinces 70000. Whereupon the Queene desires the King, that the next day the Iewes might likewise defend themselues from their enemies: and that the dead sons of Haman may be hanged vp; all which the King grants: so as the Iewes slew the next day in Susa, 300. men, and Hamans ten sons were hanged vp; whereupon the Feasts of Purim are instituted, and in the Kings name confirmed for euer.

TO
THE HIGHEST: HIS HVMBLE
SERVANT
Implores his gracious ayde.

THou Great Directer of the hearts of men,
From whence I propagate what-e'r is mine,
Still my disquiet thoughts; Direct my Pen
No more mine owne, if thou adopt it thine:
Oh, be thy Spirit All in All to me,
That will implore no ayde, no Muse, but thee:

Be thou the Load-starre to my wandring minde,
New rig'd, and bound upon a new Aduenture:
O fill my Canuas with a prosp'rous winde:
Vnlocke my soule, and let thy Spirit enter:
So blesse my Talent with a fruitfull Lone,
That it at least may render two for one.

Vnworthy I, to take so high a Taske;
Vnworthy I, to craue so great a Boone:
Alas! vnseason'd is my slender Caske,
My Winters Day hath scarcely seene her Noone:
But if the Childrens Bread must be deny'd,
Yet let me licke the Crummes, that fall beside.

THE

THE HISTORY OF ESTER.

THE ARGVMENT.

The King Asüerus *makes two Feasts,*
Inuites his great and meaner ghests:
Hee makes a Statute to represse
The lothsome vice of Drunkennesse.

WHen *Asüerus* (vnder whose Command
The worlds most part did in subiection stand,
Whose Kingdome was to East, and West confin'd,
And stretcht from Ethiopia vnto Ind;)
When this Great Monarch had with two yeeres power
Confirm'd himselfe the Persian Emperour;
The peoples patience, nilling to sustaine
The hard oppression of a third yeeres raigne,
Softly began to grumble, sore to vexe,
Feeling such Tribute on their seruile necks;
Which when the King (as he did quickly) heares;
(For Kings haue tender, and the nimblest eares)

Darius, the son of Hydaspis, whom Metastines calls Artaxerxes.

Partly to blow the coles of old affection,
Which now are dying through a forc'd ſubiection;
Partly to make his Princely might appeare,
To make them feare for loue, or loue for feare,
The King makes a Feaſt to his Princes. He made a Feaſt: He made a Royall Feaſt,
Fit for himſelfe, had he himſelfe bin Gheſt;
To which he calls the Princes of his Land,
Who (paying tribute) by his power ſtand;
To which he calls his ſeruants of Eſtate,
His Captaines, and his Rulers of the State,
That he may ſhew the glory of his ſtore,
The like vnſeene by any Prince before;
That he may boaſt his Kingdomes beauty forth,
His ſeruant Princes, and their Princely worth;
That he may ſhew the Type of Sou'raignty,
Fulfil'd in th' honour of his Maieſty:
He made a Feaſt, whoſe time did full extend
One hundred foureſcore dayes before an end:
And when this royall-tedious Feaſt was ended,
(For good more common 'tis, 'tis more commended)
The King makes another Feaſt to the common people. For meaner ſort he made a ſecond Feaſt;
His Gheſts were from the greateſt to the leaſt
In *Suſa's* place; Seuen dayes they did reſort
To Feaſt i'th Palace Garden of the Court;
The deſcription of the banqueting houſe. Where in the midſt, the houſe of *Bacchus* ſtands,
To entertaine when Bounty claps her hands;
The Tap'ſtry hangings were of diuers hiew,
Pure White, and youthfull Greene, and ioyfull Blue,
The maine ſupporting Pillers of the Place
Were perfect Marble of the pureſt race;
Whereon they vſed to feaſt. The Beds were rich, right Princely to behold,
Of beaten Siluer, and of burniſh't Gold.

The

The Pauement was diſcolour'd Porphyry,
And during Marble, colour'd diuerſly;
In lauiſh Cups of oft-refined gold,
Came wine vnwiſht, drinke what the people would;
The Golden veſſels did in number paſſe,
Great choyce of Cups, great choyce of Wine there was.
And ſince Abuſe attends vpon Exceſſe, *A Law againſt immoderate drinking.*
Leading ſweet Mirth to lothſome Drunkenneſſe,
A temp'rate Law was made, that no man might
Inforce an vndiſpoſed Appetite:
So that a ſober mind may vſe his pleaſure,
And meaſure drinking, though not drinke by meaſure. *Explicit Hiſt.*

Meditatio prima.

NO man is borne vnto himſelfe alone;
Who liues vnto himſelfe, he liues to none:
The World's a body, each man a member is,
To adde ſome meaſure to the publike bliſſe;
Where much is giuen, there much ſhal be requir'd,
Where little, leſſe, for Riches are but hyr'd;
Wiſdome is ſold for ſweat, Pleaſures for paine; *Heſiod.*
Who liues vnto himſelfe, he liues in vaine;
To be a Monarch is a glorious thing;
Who liues not full of Care, he liues no King;
The boundleſſe triumph of a King is ſuch,
To ſweeten Care, becauſe his Care is much:
The Sun (whoſe radient beames reflect ſo bright)
Comforts, and warmes, as well as it giues light,

By

By whoſe example Phœbe *(though more dim)*
Does counterfeit his beams, and ſhines from him:
So mighty Kings are not ordain'd alone
To pearch in glory on the princely Throne,
But to direct in Peace, command in Warre
Thoſe Subiects, for whoſe ſakes they onely are;
So loyall Subiects muſt adapt them to
Such vertuous actions as their Princes doe:
So ſhall his people, euen as well as He,
Princes (though in a leſſer volume) be.
¶ *When as I fixe my ſharpe-contracted eye*
Vpon Aſſuerus *Feaſt, me thinkes, I ſpye*
The Temple daunce, in my attentiue eare
(Rauiſht with th' Heauenly muſike that I heare)
I well conceiue this ſence-bereauing ſong,
Like dainty warbling of an Angels tong,
Vaſhti ſhall fall, and Eſter riſe,
Sion ſhall thriue, when Haman dyes.
Bleſt are the meetings, and the Banquets bleſt,
Where Angels caroll muſike to the Feaſt;
¶ *How doe our wretched times degenerate*
From former Ages! How intemperate
Hath lauiſh cuſtome made our bed-rid Age,
Acting obſceane Sceanes on her drunken Stage!
Our times are guided by a lewder lot,
As if that world another world begot:
Their friendly Feaſts were fill'd with ſweet ſobriety;
Ours, with obſceane delights, and foule ebriety.
Theirs, the vnualued prize of Loue intended;
Ours ſeeke the cauſe, whereby our Loue is ended.
How in ſo blind an age could thoſe men ſee!
And in a ſeeing Age, how blinde are wee!

¶ *Let*

¶ *Let poore men then diuide their wants to me,*
If not to them my wealth diuided be.

THE ARGVMENT.

The King ſends for the Queene, the Queene
Denies to come; His haſty ſpleene
Inflames, vnto the Perſian Lawes
He leaues the cenſure of his cauſe.

Sect. 2.

TO adde more honour to this Royall Feaſt,
That Glory may with Glory be increaſt,
Vaſhti the Queene, (the faireſt Queen on earth)
Shee made a Feaſt, and put on iolly mirth,
To bid ſweet welcome with her Princely cheere
To all her Ghests; Her Ghests all women were.
By this the Royall bounty of the King
Hath well-nigh ſpent the ſeuen dayes banqueting.
Six Iouiall dayes haue run their howers out,
And now the ſeuenth doth wheele the weeke about,
Vpon which day, (the Queenes vnlucky Day)
The King, with iollity intic'd away,
And gently haning ſlipt the ſtricter reynes
Of Temperance, (that ouer-mirth reſtraines)
Roſe vp, commanded that without delay,
(How-e're the Perſian cuſtome doe gain-ſay

Chap. 1. 9. *Queene Vaſhti makes a Feaſt.*

The King ſends for Queene Vaſhti.

That men and marryed wiues ſhould feaſt together)
That faire Queene *Vaſhti* be conducted thither,
For him to ſhew the ſweetneſſe of her face,
And peerleſſe beauty mixt with Princely Grace,
To wound their hearts, and daze the Princes eyne,
With the Artill'ry of her beames diuine.

Queene Vaſhti refuſeth to come to the King.

But faireſt *Vaſhti* (in whoſe ſcornfull eyes
More hauty Pride, than heauenly Beauty lyes)
With harſh deniall of a flinty breſt,
Anſwer'd the longing of the Kings requeſt;
And (fill'd with ſcorne) return'd this meſſage home,
Queene Vaſhti cannot, Vaſhti will not come;

Simile.

Whereat, as *Boreas* with his bluſtering,
(When ſturdy *Aries* vſhers in the Spring)
Here fells an aged Oke, there cleaues a Tree,
Now holds his full-mouth'd blaſt, now lets it flee,

The King angry.

So ſtormes the King; now pale, now fy'ry red,
His colour comes and goes, his angry head
He ſternly ſhakes, ſpits his inraged ſpleene,
Now on the meſſenger, now on the Queene:
One while he deeply waighes the foule contempt,
And then his paſſion bids his wrath attempt
A quicke reuenge; now creepe into his thought
Such things as aggrauate the peeuiſh fault;
The place, the perſons preſent, and the time
Increaſe his wrath, increaſe his Ladies Crime.

The King refers his cauſe to his Councell.

But ſoone as Paſſion had reſtor'd the Reyne
To righteous Reaſon (mortals Soueraigne,)
The King (vnfit to iudge his proper Cauſe)
Refer'd the triall to the Perſian Lawes:
He call'd his learned Councell, and diſplay'd
The nature of his Grieuance thus, and ſayd:

By vertue of a Husband, and a King,
(To make complete our Royall banqueting)
We gaue command, we gaue a ſtrict command,
That by the office of our Eunuchs hand)
Queene Vaſhti *ſhould in ſtate attended be*
Into the preſence of our Maieſtie,
But in contempt, ſhe ſlacks our dread beheſt
Neglects performance of our deare Requeſt,
And (through diſdaine) diſloyally deny'd,
Like a falſe Subiect, and a faithleſſe Bride:
Say then (my Lords) for you (being truly wiſe)
Haue braines to iudge, and Iudgements, to aduiſe;
Say, boldly (ſay) what doe the Lawes aſſigne,
What puniſhment? or what deſerued Fine?
Aſſuerus *bids, the mighty King commands;*
Vaſhti *denies, the ſcornefull Queene withſtands.*

The King puts his caſe.

Explicit Hiſt.

Meditatio ſecunda.

EVill manners breed good Lawes: And that's the beſt
That e'r was made of Bad: The Perſian Feaſt
(Finding the miſchiefe that was growne ſo rife)
Admitted not with men a married wife.
How carefull were they in preſeruing that,
Which we ſo watchfull are to violate!
O Chaſtity, the Flowre of the ſoule,
How is thy perfect fairneſſe turnd to foule!
How are thy Bloſſomes blaſted all to duſt,
By ſudden lightning of vntamed Luſt!

How haſt thou thus defil'd thy Tu'ry feet!
Thy ſweetneſſe that was once how farre from ſweet!
Where are thy maiden ſmiles? thy bluſhing cheeke?
Thy Lamb-like countenance, ſo faire, ſo meeke?
Where is that ſpotleſſe flower that while-ere
Within thy lilly-boſome thou did'ſt weare?
Ha's wanton Cupid *ſnatcht it? Hath his Dart*
Sent courtly tokens to thy ſimple heart?
Where doſt thou bide? The Countrey halfe diſclaimes thee;
The City wonders when a body names thee:
Or haue the ſounding Woods ingroſt thee there,
And thus fore-ſtal'd our empty Markets here?
Sure th'art not, or hid where no man ſhewes thee,
Or chang'd ſo much, ſcarce man or woman knowes
¶ Our Grandame Eue, *before it was forbid,* (*thee.*
Deſired not that Fruit, ſhe after did:
Had not the Cuſtome of thoſe times ordain'd
That women from mens Feaſts ſhould be reſtrain'd,
Perhaps (Aſſuerus) Vaſti *might haue ſtayd*
Vnſent for, and thy ſelfe been vndenayd:
Such are the fruits of myrths, and Wines abuſe,
Cuſtomes muſt crack, and Loue muſt breake his Truce,
Anger, contentious Wrath, and wrathfull Hate
Attend the Feaſt, where Wine's immoderate.
¶ More difficult it is, and greater skill
To beare a miſchiefe, than preuent an ill:
Paſſion is naturall, but to bridle Paſſion,
Is more Diuine, and vertues operation:
To doe amiſſe, is Natures Act; to erre,
Is but a wretched mortalls Character:
But to preuent the danger of the Ill,
Is more than Man, ſurpaſſing humane skill.

Who

Who playes a happy game with craſty ſleyte,
Confirmes himſelfe but Fortunes Fauourite;
But he that husbands well an ill-dealt Game,
Deſerues the credit of a Gameſters name:
¶ *Lord, if my Cards be bad, yet lend me skill*
To play them wiſely, and make the beſt of ill.

THE ARGVMENT.

The learned Councell plead the caſe,
The Queene degraded from her place,
Decrees are ſent throughout the Land,
That wiues obey, and men command.

Sect. 3.

THe righteous Councell (hauing heard the Cauſe) Chap. 1. 16.
Aduiz'd awhile, with reſpit of a pauſe,
Till *Memucan* (the firſt that ſilence brake)
Vnſeal'd his ſerious lips, and thus beſpake:
The Great Aſſuerus *ſou'raigne Lord and King,* *Memucan's ſpeech.*
(To grace the period of his Banqueting)
Hath ſent for Vaſhti: Vaſhti *would not come,*
And now it reſts in vs to giue the doome.
But leſt that too much raſhneſſe violate
The ſacred Iuſtice of our happy ſtate,
We firſt propound the height of her offence,
Next, the ſucceeding Inconuenience,

Which through the circumſtances does augment,
And ſo deſcend to th'equall puniſhment;
Th'offence propounded, now we muſt relate
Such circumſtances that might aggrauate,
And firſt, the Place, (the Palace of the King,)
And next, the Tyme (the Tyme of Banqueting)
Laſtly, the Perſons, (Princes of the Land)
Which witneſſe the contempt of the Command;
The Place, the Perſons preſent, and the Time,
Make foule the fault, make foule the Ladies crime;
Nor was her fault vnto the King alone,
But to the Princes, and to euery one,
For when this ſpeech diuulg'd about ſhall be,
Vaſhti *the Queene withſtood the Kings Decree,*
Women (that ſoone can an aduantage take
Of things which for their priuat ends doe make)
Shall ſcorne their coward Husbands, and deſpiſe
Their deare requeſts within their ſcornefull eyes,
And ſay, If we deny your heſts, then blame not,
Aſſuerus *ſent for* Vaſhti, *but ſhe came not;*
By Vaſhties *patterne others will be taught:*
Thus her example's fouler then her Fault:
Now therefore if it like our gracious King
(Since he refers to vs the Cenſuring)
Let him proclayme (which vntranſgreſſed be)
His royall Edict, and his iuſt Decree,
That Vaſhti *come no more before his face,*
But leaue the titles of her Princely Place:
Let firme diuorce vnlooſe the Nuptiall knot,
And let the name of Queene be quite forgot,
Let her eſtate, and princely dignitie
Her Royall Crowne, and ſeate aſſigned be

The ſentence againſt Queene Voſhti.

To

To one whoſe ſacred vertue ſhall attaine
As high perfection, as her foule diſdaine;
So when this penall Edict ſhall be fam'd,
And through the Royall Prouinces proclam'd, — *The reaſon of the Sentence.*
Diſdainfull Wiues will learne, by Vaſhties *fall,*
To anſwer gently to their Husbands call.
Thus ended *Memucan*; the King was pleas'd; — *The King pleaſed with the ſentence.*
(His bluſtring paſſion now at length appeas'd)
And ſoone apply'd himſelfe to vndertake,
To put in practice what his Councell ſpake;
So into euery Prouince of the Land,
He ſent his ſpeedy letters, with command,
That Husbands rule their Wiues, and beare the ſway,
And by ſubiection teach their Wiues t'obey. — *Explicit Hiſt.*

Meditatio tertia.

WHen God with ſacred breath did firſt inſpire
The new-made earth with quick, and holy fire,
He (well aduiſing, what a goodly creature
He builded had, ſo like himſelfe in feature)
Forth-with concluded by his preſeruation,
To eternize the worke of Mans creation;
Into a ſleepe he caſt this liuing clay,* — * Gen. 2. 21.
Lockt vp his ſence with drowzie Morpheus *key,*
Opened his fruitfull flanke, and from his ſide,
He drew the ſubſtance of his helpefull Bride,
Fleſh of his fleſh, and bone made of his bone
He framed Woman, making two of one;

Thus broke in two, he did anew ordaine
That theſe ſame two ſhould be made One againe:
Till ſingling Death this ſacred knot vndoe,
And part this new-made One, once more in two.
¶ Since of a Rib firſt framed was a Wife,
Let Ribs be Hi'rogliphicks of their life:
Ribs coaſt the heart, and guard it round about,
And like a truſty Watch keepe danger out;
So tender Wiues ſhould loyally impart
Their watchfull care to fence their Spouſes heart:
All members elſe from out their places roue,
But Ribs are firmely fixt, and ſeldome moue:
Women (like Ribs) muſt keepe their wonted home,
Geneſ. 34. 2. *And not (like* Dinah *that was rauiſh't) rome:*
Coſta dura eſt & difficiliter flectitur: Sphinx. Iob. Stig. in Poematis. Coniugium humanæ diuina Academia vitæ eſt.
If Ribs be ouer-bent, or handled rough,
They breake; If let alone, they bend enough:
Women muſt (vnconſtrain'd) be pliant ſtill,
And gently bending to their Husbands will.
The ſacred Academy of mans life
Is holy wedlocke in a happy Wife.

It was a wiſe mans ſpeech, Could neuer they Know to command, that knew not firſt t'obey: *Wher's then that high Command, that ample Glory,*
Which for a patterne (left in endleſſe ſtory)
Your noble Sexe in former dayes atchiu'd?
Whoſe ſounding Fame no after-Times outliu'd.
What braue Command? How well-ſucceeding broyles?
Hand vlla vnquam ſalua manſit familia, partes priores vxor in qua geſſerit. Euripid. in Androm.
What ſtately Triumphs? What victorious ſpoyles
Their hands achiu'd? They ſway'd their Scepters thē
As well in Kingdomes, as in hearts of men;
And ſweet obedience was the lowly ſtayre
Mounted their ſteps to that Commanding chaire:

A womans Rule ſhould be in ſuch a faſhion,
Onely to guide her houſhold, and her Paſſion:
And her obedience neuer's out of ſeaſon,
So long as either Husband laſts, or Reaſon:
Ill thriues the hapleſſe Family, that ſhowes
A Cocke that's ſilent, and a Hen that crowes.
I know not which liue more vngodly liues,
¶ **Obeying Husbands, or commanding Wiues.*

Non placet mihi iſta domus, in qua Gallina cantat, Gallus tacet.
**γυναικοκρατέομαι.*

THE ARGVMENT.

Aſſuerus pleas'd, His ſeruants motion
Propounded, gaine his approbation.
Eſters deſcent, her Iemiſh race:
Her beauties, and her perfit Grace.

Sect. 4.

WHen Time (that endeth all things) did aſſwage The burning Feuer of *Aſſuerus* rage, Chap. 2. 1.
And quiet ſatisfaction had aſſign'd
Delightfull Iu'lyps to his troubled mind,
He cal'd his old remembrance to account
Of *Vaſhti*, and her Crimes that did amount
To th' ſumme of their diuorcement: In his thought
He weigh'd the cenſure of her heedleſſe fault:
His fawning ſeruants willing to preuent him,
If too much thought ſhould make his loue repent him,

The Kings seruants speech to the King.

Said thus: (If it shall please our gracious Lord
To crowne with Audience his seruants word)
Let strict Inquest, and carefull Inquisition
In all the Realme be made, and quicke prouision
Throughout the Medes and Persians all among,
For comely Virgins, beautifull and yong,
Which (curiously selected) let them bring
Into the Royall Palace of the King;
And let the Eunuchs of the King take care
For Princely Robes, and Vestures, and prepare
Sweet Odours, choysse Perfumes, and all things meet,
To adde a greater sweetnesse to their sweet;
And she, whose perfect beames shall best delight,
And seeme most gracious in his Kingly sight;
To her be giuen the Conquest of her face,
And be inthron'd in scornfull Vashtis *place.*

The King pleased with the speech.

The proiect pleas'd the King, who made an Act
To second what was said with soone effect.

Mordecaies parentage.

Within the walls of *Shusa* dwelt there one,
By breeding, and by birth a Iew, and knowne
By th' name of *Mordecai*, * of mighty kin,
Descended from the Tribe of *Beniamin*,
(Whose necke was subiect to the slauish yoke,
When * *Ieconiah* was surpris'd and tooke,
And carried captiue into Babels Land,
With strength of mighty *Neb'chadnezzars* hand;)
Within his house abode a Virgin bright,
Whose name was *Ester*, or *Hadassa* hight,
His brothers Daughter, whom (her parents dead)
This Iew did foster, in her fathers stead;
She wanted none, though father she had none,
Her vncles loue assum'd her for his owne;

* 1. Sam. 9. 1.

* 2. Kin. 24. 15.

Esters parentage, vertue, and beauty.

Bright

Bright beames of beauty ſtreamed from her eye,
And in her cheekes ſate maiden modeſty;
Which peereleſſe beauty lent ſo kinde a relliſh
To modeſt vertue, that they did imbelliſh
Each others ex'lence, with a full aſſent,
In her to boaſt their perfect complement.

Explicit Hiſt.

Meditatio quarta.

THe ſtrongeſt Arteries that knit and tye
The members of a mixed Monarchy,
Are learned Councels, timely Conſultations,
Rip'ned Aduice, and ſage Deliberations;
And if thoſe Kingdomes be but ill-beſt,
Whoſe Rule's committed to a young mans breſt;
Then ſuch Eſtates are more vnhappy farre,
*Whoſe choyceſt Councellors but * Children are:*
How many Kingdomes bleſt with high renowne,
(In all things happy elſe) haue plac'd their Crowne
Vpon the temples of a childiſh head,
Vntill with ruine, King, or State be ſped!
What Maſſacres (begun by factious iarres,
And ended by the ſpoyle of ciuill warres)
Haue made braue Monarchyes vnfortunate,
And raz'd the glory of many a mighty State?
How many hopefull Princes (ill-aduis'd
By young, and ſmooth-fac'd Councell) haue deſpis'd
The ſacred Oracles of riper yeeres,
Till deare Repentance waſht the Land with teares!

* *Iuuines moribus.*

Witneſſe

* Reboboam. 1. King. 12. 8.

*Witnes thou luckleſſe, and ſucceeding * Son*
Of (wiſdomes Favourite) great Salomon;
How did thy raſh, and beardleſſe Councell bring,
Thy fortunes ſubiect to a ſtranger King?
And laying burthens on thy peoples neck,
The weight hung ſadly on thy bended back.

* Sonne to the blacke Prince.

Thou ſecond *Richard *(once our Brittaine King,*
Whoſe Syr's, and Grandſyr's fame the world did ring)
How was thy gentle nature led aſide,
By greene aduiſements, which thy State did guide,
Vntill the title of thy Crowne did crack,
And fortunes (like thy Fathers name) were black?
¶ *Now glorious Brittaine, clap thy hands, and bleſſe*
Thy ſacred fortunes; for thy happineſſe
(As doth thy Hand) does it ſelfe deuide,
And ſequeſter from all the world beſide;
Bleſt are thy open Gates with ioyfull peace,
Bleſt are thy heaped barnes with ſweet increaſe,
Bleſt in thy Councell, whoſe induſtrious skill,
Is but to make thy fortunes happy ſtill;
In all things bleſt, that to a State pertaine;
Thriſe happy in my dreaded Soueraigne,
My ſacred Sou'raigne, in whoſe onely breſt,
A wiſe Aſſembl' of Priuy Councels reſt,
Who conquers with his princely Heart as far
By peace, as Alexander *did by War,*
And with his Olife branch more hearts did boord,
Then daring Cæſar *did, with* Cæſars *ſword:*
Long mayſt thou hold within thy Royall hand,
The peacefull Scepter of our happy Land:
¶ *Great* Iudah's *Lyon, and the Flow'r of* Ieſſe,
Preſerue thy Lyons, and thy Flowers bleſſe.

THE

THE ARGVMENT.

Faire Virgins brought to Hege's *hand,*
The cuſtome of the Perſian Land;
Eſters neglect of rich attire,
To whet the wanton Kings deſire.

Sect. 5.

AND when the luſtfull Kings Decree was read — Chap. 2. 8.
In euery care, and Shire proclaim'd, and ſpred,
Forthwith vnto the Eunuch *Hege's* hand — *Virgins brought to the Eunuch Hege.*
The Beuy came, the pride of beauties band,
Armed with ioy, and warning with their eyes,
To gaine the Conqueſt of a Princely prize;
But none in peerleſſe beauty ſhin'd ſo bright, — *Hege affects Eſter.*
As louely *Eſter* did, in *Hege's* ſight,
In loyall ſeruice he obſerued her,
He ſent for coſtly Oyles, and dainty Myrrh,
To fit her for the preſence of the King:
Rich Tyres, and change of veſture did he bring;
Seuen comely maids he gaue, to tend vpon her,
To ſhew his ſeruice, and increaſe her honour:
But ſhe was watchfull of her lips, and wiſe,
Diſcloſing not her kindred, or alyes:
For truſty *Mardocheus* tender care
Gaue hopefull *Eſter* leems to beware.

To blaze her kin, or make her people knowne,
Leſt for their ſake, her hopes be ouerthrowne;
Before the Gates he to and fro did paſſe,
Wherein inclos'd (the Courtly) *Eſter* was,
To vnderſtand how *Eſter* did behaue her,
And how ſhe kept her in the Eunuchs fauour.
Now when as Time had fitted eu'ry thing,
By courſe theſe Virgins came before the King.
The Perſian cuſtome. Such was the cuſtome of the Perſian ſoyle,
Sixe months the Maids embalm'd in Myrrh and Oyle,
Sixe other months perfum'd in odours ſweet,
That perfect luſt, and great exceſſe may meet;
What coſtly Robes, rare Iewels, rich attire,
Or, curious Fare, theſe Virgins did deſire,
'Twas giuen, and freely granted, when they bring
Their bodies to be proſtrate to the King:
Each Virgin keepes her turne, and all the night
They lewdly lauiſh in the Kings delight,
And ſoone as morning ſhall reſtore the day,
They in their boſomes beare blacke night away,
And (in their guilty breſts, as are their ſinnes
Cloſe priſoners) in the houſe of Concubines,
Euen ſo are they, vntill the King ſhall pleaſe,
With luſtfull bayle their bondage to releaſe.
Eſters behauiour. Now when the turne of *Eſter* was at hand,
To ſatisfie the wanton Kings command,
Shee ſought not (as the reſt) with braue attire,
To lend a needleſſe ſpurre to foule Deſire,
Nor yet indeuours with a whoriſh Grace,
T'adulterate the beauty of her face:
Nothing ſhe ſought to make her glory brauer,
But ſimply tooke, what gentle *Hege* gaue her:

Her

Her ſober viſage daily wan her honour:
Each wandring eye inflam'd, that look'd vpon her. *Explicit Hiſt.*

Meditatio quinta.

WHen God had with his All-producing Blaſt,
Blowne vp the bubble of the World, and plac't
In order that, which he had made in meaſure,
As well for needfull vſe, as ioyfull pleaſure:
Then out of earthy mould he fram'd a * *creature* * Geneſ. 1. 26.
Farre more Diuine, and of more glorious feature
Than earſt he made, indu'd with vnderſtanding,
With ſtrength victorious, & with awe commanding,
With Reaſon, Wit, repleate with Maieſty,
With heauenly knowledge, and Capacity,
True embleme of his Maker: Him he made
The ſou'raigne Lord of all; Him all obay'd;
Yeelding their liues (as tribute) to their King;
Both Fiſh, and Bird, and Beaſt, and euery thing:
His body's rear'd vpright, and in his eye,
Stand Radient beames of awfull ſou'rainty;
All Creatures elſe pore downward to the ground,
Man lookes to heauen, and all his thoughts rebound:
Vpon the Earth (where tydes of pleaſures meet)
He treads, and daily tramples with his feet;
Which reade ſweet Lectures to his wandring eyes,
And teach his luſtfull heart to moralize:
* *Naked he liu'd, nak'd to the world he came;* * Gen. 2. 25.
For he had then nor fault to hide, nor ſhame:

Hit

His ſtate was leuell, and he had free will
To ſtand or fall, vnforſt to good or ill;
Man had (ſuch ſtate he was created in)
Potuit non peccare. Within his pow'r, a Power not to ſin:
But Man was tempted, yeelded, ſinn'd, and fell,
Abus'd his free-will, loſt it, then befell
A worſe ſucceeding ſtate; who was created
Complete, is now become poore, blind, and naked;
That abſolute free liberty to will or nill, which Adam had at firſt. Hee's drawne with head-ſtrong byas vnto ill,
Bereft of all true pow'r to will, or nill;
A bleſſed Saint's become a baleſull deuill,
His free-will's onely ſtinted now to euill:
Pleaſure's his Lord, and in his Ladies eyes,
His Chriſtall Temple of deuotion lyes:
Pleaſure's the white, whereat he takes his leuell,
Which (too much wronged with the name of euill)
With beſt of bleſſings takes her leaue from,
Greateſt of goods, and ſumming beſt of Great:
What's good, (like Iron) ruſts for want of vſe,
And what is bad, is worſted with abuſe;
Pleaſure, whoſe apt, and right ordained end
Is, but to ſweeten labour, and attend
The frailty of man, is now preferr'd ſo hye,
To be his Lord, and beare the ſou'raigntye,
Ruling his ſlauiſh thoughts, ignoble actions,
And gaine the Conqueſt of his beſt affections,
Sparing no coſt to bolſter vp delight,
But force vaine pleaſures to vnwonted height:
¶ Who adds exceſſe vnto a luſtfull Heart,
Commits a coſt by ſinne, with greater Art.

Seſt.

THE ARGVMENT.

Eſter's beloued, wedded, crown'd;
A Treaſon Mordecai *betray'd;*
The Traitors are purſu'd, and found,
And for their Treaſon well appayd.

Sect. 6.

NOw, now the time is come, faire *Eſter* muſt
Expoſe her beauty to the Lechers luſt;
Now, now muſt *Eſter* ſtake her honour downe,
And hazzard Chaſtity, to gaine a Crowne;
Gone, gone ſhe is, attended to the Court,
And ſpends the euening in the Princes ſport:
As when a Lady (walking *Flora's* Bowre)
Picks here a Pinke, and there a Gilly-flowre,
Now plucks a Violet from her purple bed,
And then a Primroſe, (the yeeres maiden-head)
There nips the Bryer-lene, the Louers Paunce,
Shifting her dainty pleaſures, with her Fancy,
This, on her arme, and that ſhe liſts to weare
Vpon the borders of her curious haire,
At length a Roſe-bud (paſſing all the reſt)
She plucks, and boſomes in her Lilly breſt:
So when *Aſſuerus* (tickled with delight)
Perceiu'd the beauties of theſe virgins bright,

Chap. 2. 16. *Eſter is brought to the King.*

Simile.

Sect.

He lik't them all, but when with ſtrict reuye,
The King fauoured Eſter. He viewed *Eſters* face, his wounded eye
Sparkl'd, whilſt *Cupid* with his youthfull Dart,
Transfixt the Center of his feeble heart;
Eſter is now his ioy, and in her eyes,
The ſweeteſt flower of his Garland lyes:
Who now but *Eſter? Eſter* crownes his bliſſe;
And hee's become her priſoner, that was his:
Eſter obtaines the prize, her high deſert
Like Di'mond's richly mounted in his heart;
Eſter made wife, and Queene. *Iö*, now *Iö Hymen* ſings; for ſhe
That crownes his ioy, muſt likewiſe crowned be:
The Crowne is ſet on Princely *Eſters* head,
Eſter ſits Queene in ſcornfull *Vaſhties* ſtead.
The Nuptials celebrated. To conſecrate this Day to more delights,
In due ſolemnizing the nuptiall rites,
In *Eſters* name, *Aſſuerus* made a Feaſt,
Inuited all his Princes, and releaſt
The hard taxation, that his heauy hand
Laid on the groning ſubiects of his Land;
No rites were wanting to augment his ioyes,
Great gifts confirm'd the bounty of his choyce:
Yet had not *Eſters* (lauiſh) tongue deſcri'd
Her Iewiſh kin, or where ſhe was aly'd;
For ſtill the words of *Mardecai* did reſt
Within the Cabbin of her Royall breſt,
That was as plyent (being now a Queene)
To ſage aduice, as ere before ſh'ad been.
Mordecai ouer-heares treaſon. It came to paſſe, as *Mardocheus* ſate
Within the Portall of the Princes gate,
He ouer-heard two ſeruants of the King,
Cloſly combin'd in hollow whiſpering,

(Like

(Like whiſtling *Notus* that foretells a raine)
To breathe out treaſon 'gainſt their Soueraigne:
Which, ſoone as loyall *Mardochæus* heard,
Forthwith to *Eſters* preſence he repair'd;
Diſclos'd to her, and to her care commended
The Traitors, and the treaſon they intended:
Whereat, the Queene (impatient of delay)
Betrayd the Traitors, that would her betray,
And to the King vnboſom'd all her heart,
And who her Newes-man was, and his deſert.
Now all on hurly-burly was the Court,
Fild with the foulneſſe of this ſad report:
The watch was ſet, purſuit was ſent about,
To guard the King, and finde the Traitours out,
Who found, and guilty found, by ſpeedy triall,
(Where witneſſe ſpeakes, what boots a bare deniall?)
Were both hang'd vp, vpon the ſhamefull tree:
(To beare ſuch fruit let trees ne'r barren be;)
And what ſucceſſe this happy Day afforded,
Was in the Perſian Chronicles recorded.

Diſcouers it to the Queene.

The Queene diſcouers it to the King.

The traitors purſued.

Found, and tryed.

Hanged.

Explicit Hiſt.

Meditatio ſexta.

THe hollow Concaue of a humane breſt
Is Gods Exchequer, and therein the beſt,
And ſum of all his chiefeſt wealth conſiſts,
Which he ſhuts vp, and opens when he liſts:
No power is of man: To loue, or hate,
Lyes not in mortals breſt, or pow'r of Fate:

Man wants the ſtrength to ſway his ſtrong affections,
What power is, is from Diuine directions;
Which oft (vnſeene through dulneſſe of the minde)
We nick-name, Chance, becauſe our ſelues are blinde;
And that's the cauſe, mans (firſt) beholding eye
Oft loues, or hates, and knowes no reaſon why.
Gen. 24. ¶ *'Twas not the brightneſſe of* Rebecca's *face,*
Or ſeruants skill, that won the maidens grace:
'Twas not the wiſh, or wealth of Abraham,
Or Iſacks *fortune, or renowned name,*
His comely perſonage, or high deſert,
Obtain'd the conqueſt of Rebecca's *heart:*
Old Abra'm *wiſht, in ſecret God directed;*
'Twas Abra'm *vs'd the meanes; 'twas God effected:*
Beſt marriages are made in heauen; In heauen,
The heart, in earth the hand is giuen:
Firſt God ordaines, then man confirmes the Loue,
Proclaiming that on earth, was done aboue.
¶ *'Twas not the ſharpneſſe of thy wandring eye,*
(*Great King* Aſſuerus) *to picke Maieſty*
From out the ſadneſſe of a Captiues face;
'Twas not alone thy chuſing, nor her grace;
Who maunts the meeke, and beates the lofty downe,
Gaue thee the heart to chuſe, gaue her the Crowne:
Who bleſt thy fortunes with a ſecond wife,
He bleſt thy fortunes with a ſecond life;
That breſt, that entertain'd ſo ſweet a Bride,
Stood faire to Treaſon, (by her meaues deſcride;)
With double fortunes, wer't thou doubly bleſt,
To finde ſo faire, and ſcape ſo foule a gheſt.
¶ *Thou aged father of our yeeres, and howres,*
(*For thou as well diſcouerſt, as deuoures*)

Search

Search ſtill the entrailes of thy iuſt Records,
Wherein are entred the diurnall words
And deeds of mortall men; Bring (thou) to light
All trech'rous proiects, mann'd by craft, or might;
With Towr's of Braſſe, their faithfull hearts imboſſe,
That beare the Chriſtian colours of the Croſſe.
¶ *And Thou Preſeruer of all mortall things,*
Within whoſe hands are plac'd the hearts of Kings:
By whom all Kingdomes ſtand, and Princes raigne,
Preſerue thy IAMES, *and my deare Soueraigne:*
Let Traitors plots, like wandring Atomes, fly,
And on their heads pay ten-fold vſury;
His boſome tuter, and his ſafety tender:
O be thou his, for hee's thy Faiths Defender:
That thou in him, and he in thee may reſt,
And we of both may liue and dye poſſeſt.

THE ARGVMENT.

The line of Haman, *and his race;*
His fortunes in the Princes grace:
His rage to Mordecai *expreſt,*
Not bowing to him, as the reſt.

Sect. 7.

VPon a time, to Perſias Royall Court,
A forraine Stranger vſed to reſort;

Chap. 3. 1. *Hamani parentage.*

Who was the iſſue of a Royall breed,
The off-caſt off-ſpring of the curſed ſeed
* *Eſau.* Of *Amalek*, from * him deſcended right,
That ſold his birth-right for his Appetite;
Haman comes into fauour with the King. *Haman* his name; His fortunes did improue,
Increaſt by fauour of the Princes loue:
Full great he grew, preferd to high command,
And plac'd before the Princes of the Land:
And ſince that honour, and due reuerence
Attend, where Princes giue preeminence;
The King commands the ſeruants of his State,
To ſuit Reſpect to *Hamans* high eſtate,
And doe him honour, fitting his degree,
With vayled Bonnet, and low bended knee:
Mordecai refuſeth to reuerence Haman. They all obſeru'd; But aged *Mordecai*
(Whoſe ſtubborne ioynts neglected to obey
The ſeed, which God with infamy had branded)
Stoutly refuſed what the King commanded;
Which, when the ſeruants of the King had ſeene,
Their fell diſdaine, mixt with an enuious ſpleene,
Inflam'd; They queſtion'd how he durſt withſtand
The iuſt performance of the Kings Command:
Daily they checkt him for his high diſdaine,
And he their checks did daily entertaine
With ſilent ſlight behauiour, which did proue
As full of care, as their rebukes of loue.
Since then their hearts (not able to abide
A longer ſuffrance of his peeuiſh pride)
(Whoſe ſcorching fires, paſſion did augment,)
Muſt either breake, or finde a ſpeedy vent:
The Kings ſeruants complaine of Mordecai, to Haman. To *Haman* they th'vnwelcome newes related,
And what they ſaid, their malice aggrauated.

Enuie

Enuie did ope her Snake-deuouring Iawes,
Foamd frothy blood, and bent her vnked Pawes,
Her hollow eyes did caſt out ſudden flame,
And pale as aſhes lookt this angry Dame,
And thus beſpake! Art thou that man of might,
That Impe of Glory? Times great Fauorite?
Hath thy deſerued worth reſtor'd againe
The blemiſht honour of thy Princely ſtraine?
Art thou that Wonder which the Perſian State
Stands gazing at ſo much, and poynting at?
Filling all wondring eyes with Admiration,
And euery loyall heart with Adoration?
Art thou that mighty He? How haps it then
That wretched Mordecai, *the worſt of men,*
A captiue ſlaue, a ſuperſtitious Iew,
Slights thee, and robs thee of thy rightfull due?
Nor was his fault diſguis'd with Ignorance,
(The vnfee'd Aduocate of ſinne) or Chance,
But backt with Arrogance and foule Deſpite:
Riſe vp, and doe thy blemiſht honour right.
Vp (like his deepe Reuenge) roſe *Haman* then, *Hamans paſſion.*
And like a ſleeping Lion from his Den,
Rouz'd his relentleſſe Rage; But when his eye
Confirm'd the newes Report did teſtifie,
His Reaſon ſtraight was beau'd from off his henge,
And Fury rounded in his eare, Reuenge,
And (like a raſh Aduiſer) thus began:
There's nothing (Haman) *is more deare to man,*
And cooles his boyling veynes with ſweeter pleaſure,
Than quicke Reuenge; for to reuenge by leiſure,
Is but like feeding, when the ſtomacke's paſt,
Pleaſing nor eager appetite, nor taſte:

Yet

Yet when delay returnes Reuenge the greater,
Like poynant sauce, it makes the meate the sweeter:
It fits not th' honour of thy personage,
Nor stands it with thy Greatnesse, to ingage
Thy noble thoughts, to make Reuenge so poore,
To be reueng'd on one alone: thy sore
Needs many plaisters: make thy honour good,
Not with a drop, but with a world of blood:
Borrow the Sythe of Time, and let thy Passion
Explicit Hist. *Mowe downe thy Iewish Foe, with all his Nation.*

Meditatio septima.

Obiection. *Fights God for cursed* Amalek? *That hand*
That once did curse, doth now the curse withstand:
Is God vniust? Is Iustice fled from heauen;
Or are the righteous Ballances vneuen?
Is this that Iust Iehoua's sacred Word,
Firmely inroll'd within the Lawes Record,
Exod. 17. 14. Ile fight with Amalek, destroy his Nation,
And from remembrance blurre his Generation?
What, shall his Curse to Amalek *be voyd?*
And with those plagues shall Isr'el be destroyd?
Ah, sooner shall the sprightly flames of fire
Descend, and moysten; and dull earth aspire,
And with her drynesse quench faire Titans *heate,*
Then shall thy words, and iust Decrees retreate:
The Day (as weary of his burthen) tyres;
The Yeere (full laden with her months) expires:

The

The heau'ns (growne great with age) muſt ſoone decay,
The pondrous earth in time ſhall paſſe away;
But yet thy ſacred Words ſhall alway flouriſh,
Though dayes, and yeeres, and heauen, and earth doe periſh.
How perkes proud Haman *then? What proſp'rous fate*
Exalts his Pagan head? How fortunate
Hath fauour crown'd his times? Hath God decreed
No other Curſe vpon that curſed ſeed?
The mortall eye of man can but perceiue — *Reſolution.*
Things preſent; when his heart cannot conceiue,
Hee's either by his outward ſences guided,
Or elſe (like Riddles) leaues it vndecided:
The fleſhly eye that lends a feeble ſight,
Failes in extent, and hath no further might
Than to attaine the obiect: and there ends
His office; and of what it apprehends,
Acquaints the vnderſtanding, which conceiues,
And deſcants on that thing the ſight perceiues,
Or good, or bad; vnable to proiect
The iuſt occaſion, or the true effect:
Man ſees like man, and can but comprehend
Things as they ſeeming are, not as they end;
God ſees a Kings heart, in a * *Shepheards breſt,* — * 1. Sam. 16. 11
And in a mighty King, he ſees a * *Beaſt:* — * Dan. 4. 29.
'Tis not the Spring-tide of an high eſtate
Creates a man (though ſeeming) Fortunate:
The blaze of Honour, Fortunes ſweet exceſſe,
Doe vndeſerue the name of Happineſſe:
The frownes of indiſpoſed Fortune makes
Man poore, but not vnhappy. He that takes
Her checks with patience, leaues the name of poore,
And lets in Fortune at a backer doore.

¶ *Lord, let my fortunes be or rich, or poore:*
If ſmall, the leſſe account; if great, the more.

THE ARGVMENT.

Vnto the King proud Haman *ſues,*
For the deſtruction of the Iewes:
The King conſents, and in his name
Decrees were ſent t'effect the ſame.

Sect. 8.

Chap. 3. 7.

NOw when the yeere had tum'd his courſe about,
And fully worne his weary howers out,
And left his circling trauell to his heire,
That now ſets onſet to th'enſuing yeere,
Proud *Haman* (pain'd with trauell in the birth,
Till after-time could bring his miſchiefe forth)
Caſt Lots, from month to month, from day to day,
To picke the choyceſt time, when Fortune may
Be moſt proſpicious to his damned plot;
Till on the laſt month fell th'vnwilling Lot:
So *Haman* guided by his Idoll Fate,
(Cloking with publike good his priuate Hate)
In plaintiffe tearmes, where Reaſon lent the reliſh,
Vnto the King, his ſpeech did thus imbelliſh:

Hamans ſpeech to the King.

Vpon the limits of this happy Nation,
There flotes a skumme, an off-caſt Generation,

Diſperſt,

Diſperſt; deſpis'd, and noyſome to the Land,
And Refractory to the Lawes, and thy Command,
Not ſtooping to thy Power, but deſpiſing
All Gouernment, but of their owne deuiſing,
And ſtirre the glowing embers of diuiſion,
The hatefull mother of a States ſedition,
The which (not ſoone redreſt by Reformation)
Will ruine breed to thee, and to thy Nation,
Begetting Rebels, and ſeditious broyles,
And fill thy peacefull Land, with bloody ſpoyles:
Now therefore, if it pleaſe my gracious Lord, *His requeſt.*
To right this grieuance with his Princely ſword,
That Death, and due Deſtruction may be ſent,
To take the Coute of this rabblement,
Vnto the Royall Treaſure of the King,
Ten thouſand ſiluer Talents will I bring.

Then gaue the King, from off his heedleſſe hand, *The King grants Hamans ſuit.*
His Ring to *Haman*, with that Ring, command,
And ſaid: Thy proffer'd wealth poſſeſſe,
Yet be thy iuſt Petition ne'rtheleſſe
Entirely granted. Lo, before thy face
Thy vaſſals lye, with all their rebell race;
Thine be the people, and the power thine,
To doome the Traitors their deſerued Fine.

Forthwith the Scribes were ſummon'd to appeare, *The Decree was made.*
Decrees were written, ſent to eu'ry Shiere;
To all Lieutenants, Captaines of the Band,
And all the Prouinces throughout the Land,
Stil'd in the name and perſon of the King,
And made authentick with his Royall Ring;
By ſpeedy Poſt-men were the Letters ſent;
And this the ſumme is of their ſad content:

The Decree.

Let eu'ry Prouince in the Perſian Land,
*(Vpon the * Day prefixt) prepare his hand,*
To make the Channels flow with Rebels blood,
And from the earth to root the Iewiſh brood:
And let the ſoftneſſe of no partiall heart,
Through melting pitty, loue, or fond deſert,
Spare either young or old, or man, or woman,
But like their fault, ſo let their plagues be common;
Decreed, and ſealed by our Princely Grace,
And giuen at Suſhan, from our Royall Place.

* The 13. day of the twelfth month, which was part of February, part of March.

So *Haman* fill'd with ioy (his fortunes bleſt
With faire ſucceeding of his foule requeſt)
Laid care aſide to ſleepe, and with the King,
Conſum'd the time in iolly banqueting:
Meane while, the Iewes, (the poore afflicted Iewes
Perplext, and ſtartl'd with the newbred newes)
With drooping heads, and ſelfe-imbracing armes,
Wept forth the Dirge of their enſuing harmes.

Explicit Hiſt.

Meditatio octaua.

OF all diſeaſes in a publike weale,
No one more dangerous, and hard to heale,
(Except a tyrant King) then when great might
Is truſted to the hands, that take delight
To bathe, and paddle in the blood of thoſe,
Whom iealouſies, and not iuſt cauſe oppoſe:
For when as haughty power is conioyn'd
Vnto the will of a diſtemper'd mind,

What

What e'r it can, it will, and what it will,
It in it ſelfe, hath power to fulfill:
What miſchiefe then can linger, vnattempted?
What baſe attempts can happen, vnpreuented?
Statutes muſt breake, good Lawes muſt go to wracke,
And (like a Bowe that's ouerbent) muſt cracke:
Iuſtice (the life of Law) becomes ſo furious,
That (ouer-doing right) it prooues iniurious:
Mercy (the Steare of Iuſtice) flyes the Citty,
And falſly muſt be tearm'd, a fooliſh Pitty:
Meane while the gracious Princes tender breſt
(Gently poſſeſt with nothing but the beſt
Of the diſguis'd diſſembler) is abus'd
And made the cloke, wherewith his fault's excus'd:
The radient beames that warme, and ſhine ſo bright,
Comfort this lower world with heate, and light,
But drawne, and recollected in a glaſſe,
They burne, and their appoynted limits paſſe:
Euen ſo the power from the Princes hand,
Directs the ſubiect with a ſweet command,
But to peruerſe fantaſticks if confer'd,
Whom wealth, or blinded Fortune hath prefer'd,
It ſpurres on wrong, and makes the right retire,
And ſets the grumbling Common-wealth on fire:
Their foule intent, the Common good pretends,
And with that good, they maske their priuate ends,
Their glorie's dimme, and cannot b'vnderſtood,
Vnleſſe it ſhine in pride, or ſwimme in blood:
Their will's a Law, their miſchiefe Policy,
Their frownes are Death, their power Tyranny:
Ill thriues the State, that harbours ſuch a man,
That can, what e'r he wills, wills, what he can.

Paling. Cui ius eſt, ius non metuit, ius obruitur vi.

Summum ius eſt ſumma iniuria.

Simile.

May my vngarniſht Quill preſume ſo much,
To glorifie it ſelfe, and giue a touch
Vpon the Iland of my Sou'raigne Lord?
What language ſhall I vſe, what new-found word,
T'abridge the mighty volume of his worth,
And keepe me blameleſſe, from th'vntimely birth
(Of falſe reputed flattery?) He lends
No curſed Haman *pow'r, to worke his Ends*
Vpon our ruine, but tranſferres his grace
On iuſt deſert, which in the vgly face
Of foule Detraction, (vntoucht) can dare,
And ſmile till black-mouth'd Enuy bluſh, and tare
Her Snaky fleece. Thus, thus in happy peace
He rules, to make our happineſſe increaſe,
Directs with loue, commands with Princely awe,
And in his breſt he beares a liuing Law:
Defend vs thou, and heauens thee defend,
And let proud Hamans *haue proud* Hamans *end.*

THE ARGVMENT.

The Iewes, and Mordecai *lament,*
And wayle the height of their diſtreſſes:
But Mordecai *the Queene poſſeſſes,*
With cruell Hamans *foule intent.*

Sect. 9.

NOw when as Fame (the daughter of the earth Chap. 4. 1.
Newly diſburthen'd of her plumed birth)
From off her Turrets did her wings diſplay,
And pearcht in the ſad eares of *Mordecai*,
He rent his garments, wearing in their ſtead *Mordecaies paſſion.*
Diſtreſſed ſackcloth: on his fainting head
He ſtrowed Duſt, and from his ſhowring eyes
Ran floudsof ſorrow, and with bitter cryes
His griefe ſaluted heauen; his groanes did borrow
No Art, to draw the true pourtraict of ſorrow,
Nor yet within his troubled breſt alone,
(Too ſmall a ſtage for griefe to trample on)
Did Tyrant ſorrow act her liuely Sceane,
But did inlarge (ſuch griefe admits no meane)
The lawleſſe limits of her Theater
Ith' hearts of all the Iewiſh Nation, where
(With no diſſembled Action) ſhe expreſt
The liuely Paſſion of a penſiue breſt.

Forth-

Mordecai goeth to the Court gate.

Forthwith he poſteth to the Palace gate,
T'acquaint Queene *Eſter* with his ſad eſtate,
But found no entrance: for the Perſian Court
Gaue welcome to delights, and youthfull ſport,
To iolly mirth, and ſuch delightfull things:
Soft raiment beſt befits the Courts of Kings,
There lyes no welcome for a whining face,
A mourning habit ſuits no Princely Place:

Zenephon.

The maids acquaint the Queene of Mordecais diſcontent.

Which when the Maids, and Eunuchs of the Queene
(Vnable of themſelues to helpe) had ſeene,
Their Royall Miſtriſſe ſtraight they did acquaint
With the dumbe-ſhew of her ſad Couſins plaint;
Whereat (as yet a ſtranger to the cauſe)
Perplext, and forced by the tender Lawes
Of deare Affection, her gentle heart
Did ſympathize with his (conceiued) ſmart:
Shee ſent him change of Raiment to put on,
To vaile his griefe; But he receiued none:
Then (ſore diſmai'd, impatient to forbeare
The knowledge of the thing ſhe fear'd to heare)
She ſent her * ſeruant to him, to importune,
What ſudden Chance, or what diſaſt'rous Fortune
Had caus'd this ſtrange, and ill-apparell'd griefe,
That ſhe (if in her lyes) may ſend reliefe:
To whom his ſorrowes made this ſad Relation,
And this, the tenor of his Declaration:

** Hatach.*

The Queenes meſſage to Mordecai.

Mordecais declaration.

Hamans, *(that curſed* Hamans*) haughty pride,*
(Becauſe my knee deſeruedly denyde
To make an Idoll of his Greatneſſe) hath
Incenſt the fury of his iealous wrath,
And proffer'd lauiſh bribes, to buy the blood
Of me, and all the faithfull Iewiſh brood:

Lo,

Lo, heere the copy, granted by the King,
Stil'd in his name, confirmed with his Ring,
By vertue of the which, into his hands,
Curſt Haman *hath ingroſt our liues, our lands:*
Goe tell the Queene, it reſteth in her powers
To helpe; the caſe is hers as well as Ours:
Goe tell my couſin Queene, it is her charge,
To vſe the meanes, whereby ſhe may inlarge
Her aged kinsmans life, and all her Nation;
Preferring to the King her ſupplication.

Explicit Hiſt.

Meditatio nona.

WHo hopes t'attaine the ſweet Elyſian Layes,
To reape the harueſt of his well-ſpent dayes,
Muſt paſſe the ioyleſſe ſtreames of Acaron,*
The ſcorching waues of burning Phlegeton,*
And ſable billowes of the Stygian Lake:*
Thus ſweet with ſowre, each mortall muſt partake:
What ioyfull Harueſter did ere obtaine
The ſweet fruition of his hopefull gaine,
Vntill his hardy labours firſt had paſt
The Summers heate, and ſtormy Winters blaſt?
A ſable night returnes a ſhining morrow;
And dayes of ioy enſue ſad nights of ſorrow:
The way to Bliſſe lyes not on beds of Downe,
And he that had no Croſſe, deſerues no Crowne:
There's but one Heau'n, one place of perfect eaſe,
In man it lies, to take it where he pleaſe,

* *Interp. without ioy.*
* *Burning.*
* *Styx: ſadnes.*

Aboue, or here below; And he that doth
Inioy the one, may neuer taſte of both;
Sweating, and conſtant labour wins the Goale
Of Reſt; Afflictions clarifie the ſoule,
And like hard Maſters, giue more hard directions,
Tut'ring the nonage of vncurb'd affections:
Wiſedome (the Antidote of ſad deſpaire)
Makes ſharpe Afflictions ſeeme not as they are,
Through patient ſuffrance, and doth apprehend,
Not as they ſeeming are, but as they end:
To beare Affliction with a bended brow,
Or ſtubborne heart, is but to diſallow
The ſpeedy meanes to health; ſalue heales no ſore,
If miſapply'd, but makes the griefe the more:
Who ſends Affliction, ſends an end; and He
Beſt knowes what's beſt for him, what's beſt for me:
'Tis not for me to carue me where I like;
Him pleaſes when he liſt, to ſtroake or ſtrike:
I'le neither wiſh, nor yet auoyd Tentation,
But ſtill expect it, and make Preparation:
If he thinke beſt my Faith ſhall not be tride,
(Lord) keepe me ſpotleſſe from preſumptuous pride:
If otherwiſe; with triall, giue me care,
By thankfull patience, to preuent Deſpaire;
Fit me to beare what e'r thou ſhalt aſſigne;
I kiſſe the Rod, becauſe the Rod is thine.
How-e'r, let me not boaſt, nor yet repine,
With triall, or without (Lord) make me thine.

THE ARGVMENT.

Her ayd implor'd, the Queene refuſes
To helpe them, and her ſelfe excuſes:
But (vrg'd by Mordecai*) conſents*
To die, or croſſe their foes intents.

Sect. 10.

NOw when the ſeruant had return'd the words Cahp. 4. 9.
Of wretched *Mordecai*, like poynted ſwords,
They neere impierc't Queen *Eſters* tender hart,
That well could pitty, but no helpe impart;
Ballaſt with griefe, and with the burthen foyld,
(Like Ordnance ouer-charg'd) ſhe thus recoyld:

Goe, Hatach, *tell my wretched kinſman thus,* Eſters meſſage to Mordecai.
The caſe concernes not him alone, but vs:
We are the ſubiect of proud Hamans *hate,*
As well as you; our life is poynted at
As well as yours, or as the meaneſt Iew,
Nor can I helpe my ſelfe, nor them, nor you:
You know the Cuſtome of the Perſian State,
No King may breake, no ſubiect violate:
How may I then preſume to make acceſſe
Before th'offended King? or rudely preſſe
(Vncall'd) into his preſence? How can I
Expect my ſuit, and haue deſeru'd to dye?

May my deſires hope to finde ſucceſſe,
When to effect them, I the Law tranſgreſſe?
Theſe thirty dayes vncall'd for haue I bin
Vnto my Lord; How dare I now goe in?
Goe, Hatach, and returne this heauie newes,
And ſhew the truth of my vnforc'd excuſe:
Whereof when *Mordecai* was full poſſeſt,
His troubled ſoule he boldly thus expreſt:

Mordecaies anſwere.

Goe, tell the fearfull Queene; Too great's her feare,
Too ſmall her zeale; her life ſhe rates too deare:
How poore's th'aduenture, to ingage thy blood,
To ſaue thy peoples life, and Churches good?
To what aduantage canſt thou more expoſe
Thy life, than this? Tha'ſt but a life to loſe;
Thinke not, thy Greatneſſe can excuſe our death,
Or ſaue thy life; thy life is but a breath
As well as ours; (Great Queene) thou hap'ſt in vaine,
In ſauing of a life, a life to gaine:
Who knowes if God on purpoſe did intend
Thy high preferment for this happy end?
If at this needfull time thou ſpare to ſpeake,
Our ſpeedy helpe ſhall (like the morning) breake
From heauen, together with thy woes, and he
That ſuccours vs, ſhall heape foule plagues on thee.
Which when Queene *Eſter* had right well perus'd,
And on each wounding word had ſadly mus'd,
Startl'd with zeale, not daring to deny,
She rouz'd her faith, and ſent this meeke reply:

Eſters reply.

Since heauen it is endowes each enterprize
With good ſucceſſe, and onely in vs lies
To plant, and water; let vs firſt obtaine
Heauens high Aſſiſtance, leſt the worke be vaine:

Let

Let all the Iewes in Suſa *ſummon'd be,*
And keepe a ſolemne three-dayes Faſt, and we,
With all our ſeruants, and our maiden traine,
Shall faſt as long, and from our thoughts abſtaine:
Then to the King (vncall'd) will I repaire,
(How-e'r my boldneſſe ſhall his Lawes contraire,)
And brauely welcome Death before mine eye,
And skorne her power: If I dye, I dye.

Explicit. biſt.

Meditatio decima.

AS in the winged Common-wealth of Bees, *Simile.*
(Whoſe carefull Summer-prouidence foreſees
Th' approching fruitleſſe Winter, which denyes
The crowne of labour) ſome with laden thighs
Take charge to beare their waxy burthens home,
Others receiue the welcome load; and ſome
Diſpoſe the wax, others the plot contriue,
Some build the curious Combe, ſome guard the Hiue,
Like armed Centinels; others diſtrayne
The purer hony from the wax; ſome traine,
And diſcipline the young, while others driue
The ſluggiſh Drones, from their deſerued Hiue:
Thus in this Common-wealth (vntaught by Art)
Each winged Burger acts his buſie part;
So man (whoſe firſt Creation did intend,
And chiefly poynted at no other end,
Then (as a faithfull Steward) to receiue
The Fine and Quit-rent of the liues we liue,

Muſt ſuit his deare indeuour to his might;
Each one muſt lift, to make the burthen light,
Prouing the power, that his gifts afford,
To raiſe the beſt aduantage for his Lord,
Whoſe ſubſtitute he is, and for whoſe ſake
We liue and breathe; each his account muſt make,
Or more, or leſſe; and he whoſe power lacks
The meanes to gather honey, muſt bring waxe:
Fiue Talents double fiue, two render foure;
Wher's little, little's crau'd, where much, ther's more:
Kings by their Royall priuiledge may doe,
What vnbefits a mind to ſearch into,
But by the force of their Prerogatiues,
They cannot free the cuſtome of their liues:
The ſilly Widdow, (from whoſe wrinkled browes
Faint drops diſtill, through labour that ſhe owes
Her needy life,) muſt make her Audite too,
As well as Kings, and mighty Monarkes doe:
The world's a Stage, each mortall acts thereon,
As well the King that glitters on the Throne,
As needy beggers: Heau'n Spectator is,
And markes who acteth well, and who amiſſe.
¶ *What part befits me beſt, I cannot tell:*
It matters not how meane, ſo acted well.

THE ARGVMENT.

Vnto the King Queene Eſter *goes,*
He (vnexpected) fauour ſhowes,
Demands her ſuit, ſhee doth requeſt
The King and Haman *to a Feaſt.*

Sect. II.

WHen as Queene *Eſters* ſolemne three dayes Faſt Chap. 5. a.
Had feaſted heauen, with a ſweet repaſt,
Her lowly bended body ſhe vnbow'd,
And (like faire *Titan* breaking from a cloud)
She roſe, and with her Royall Robes ſhe clad
Her liueleſſe limmes, and with a face as ſad
As griefe could paint, (wanting no Art to borrow
A needleſſe helpe to counterfeit a ſorrow,)
Softly ſhe did direct her feeble pace
Vnto the inner Court, where for a ſpace,
She boldly ſtood before the Royall Throne,
Like one that would, but durſt not make her mone:
Which when her gracious Lord did well behold,
His heart relented, (Fortune helpes the bold)
And to expreſſe a welcome vnexpected,
Forth to the Queene his Scepter he directed;
Whom (now imboldn'd to approch ſecur'd)
In gracious tearmes, he gently thus coniur'd:

What

The Kings ſpeech to the Queene.

What is't Queene Eſter would? What ſad requeſt
Hangs on her lips, dwells in her doubtfull breſt?
Say, ſay, (my lifes preſeruer) what's the thing,
That lyes in the performance of a King,
Shall be deny'd? Faire Queene, what e'r is mine
Vnto the moyty of my Kingdom's thine.

The Queene inuites the King to a feaſt.

So Eſter thus: *If in thy Princely eyes*
Thy loyall ſeruant hath obtain'd the prize
Of vndeſerued fauour, let the King
And Haman *grace my this-dayes-banqueting,*
To crowne the dainties of his handmaids Feaſt,
Humbly deuoted to ſo great a Gheſt.

The motion pleas'd, and fairly well ſucceeded:
(To willing minds, no twice intreaty needed)
They came, but in Queene *Eſters* troubled face,
Rob'd of the ſweetneſſe of her wonted Grace,
The King read diſcontent; her face diuinde
The greatneſſe of ſome further ſuit behinde.

The Kings ſpeech to the Queene.

Say, ſay, (thou bounteous haruеſt of my ioyes)
(Said then the King) *what dumpiſh griefe annoyes*
Thy troubled ſoule? Speake, Lady, what's the thing
Thy heart deſires? By th'onour of a King,
My Kingdomes halfe, requeſted, I'le diuide
To faire Queene Eſter, *to my faireſt Bride.*

The Queene inuites the King, and Haman to a ſecond feaſt.

Lo then the tenor of my deare Requeſt,
(Replide the Queene,) *Vnto a ſecond Feaſt,*
Thy humble ſuitor doth preſume to bid
The King, and Haman, *as before ſhe did:*
Now therefore, if it pleaſe my Gracious Lord,
To daine his Royall preſence, and affard
The peerleſſe treaſure of his Princely Grace,
To dry the ſorrowes of his Handmaids face,

Then

Then to my Kingly, and thrice-welcome Gheſt,
His ſeruant ſhall vnboſome her Requeſt. *Expl. Hiſt.*

Meditatio vndecima.

HE that inuites his Maker to a Feaſt,
(Aduiſing well the greatneſſe of his Gheſt)
Muſt clenſe his dining roome from foule infections,
And ſweepe the Cobwebs of his lewd Affections,
And then prouide ſuch Cates, as moſt delight
His Palate, and beſt pleaſe his Appetite:
And ſuch are holy workes, and pious deeds,
Theſe are the dainties whereon heau'n feeds:
Faith playes the Cooke, ſeaſons, directs, and guides;
So man findes meate, ſo God the Cooke prouides:
His drinke are teares, ſprung from a midnight cry,
Heau'n ſips out Nectar from a ſinners eye;
The dining Chamber, is the ſoule oppreſt;
God keepes his Reuels in a Sinners breſt:
The muſick that attends the Feaſt, are grones,
Deepe-ſounding ſighes, and lowd-lamenting mones:
Heau'n heares no ſweeter muſick, than complaints;
The Faſts of ſinners, are the Feaſts of Saints,
To which heau'n daynes to ſtoop, & heau'ns hie King
Tranſcends, whil'ſt all the Quire of Angels ſing,
And with ſuch ſenſe-bereauing Sonnets fill
The hearts of wretched men, that my rude Quill
(Dazeld with too much light) it ſelfe addreſſing
To blaze them forth, obſcures them in th'expreſſing:

Thrice happy man, and thrice thrice happy Feaſt,
Grac'd with the preſence of ſo great a Gheſt;
* *The power of a faithfull man.* *To* * *him are freely giuen the* * *priuie keyes*
Math. 16. 19. and 18. 18. *Of heauen and earth, to open when he pleaſe,*
And locke when-e'r he liſt; In him it lies
1. King. 18. 45. *To ope the ſhowring floud-gates of the skyes,*
Or ſhut them at his pleaſure; In his hand
The Hoſt of heauen is put; If he command,
2. King 20. 9. Ioſh. 10. 12. *The Sunne (not daring to withſtand) obeyes,*
Out runnes his equall howres, flyes backe, or ſtayes,
1. King. 17. 22. *To him there's nought vneaſie to atchieue;*
2. King. 4. 35. Act. 9. 40. *Hee'le rouze the graues, and make the dead aliue.*
¶ *Lord, I'me vnfit t'inuite thee to my Home,*
My Cates are all too courſe, too meane my Roome:
Yet come and welcome; By thy pow'r Diuine,
Thy Grace may turne my water into Wine.

The Argvment.

Good Mordecai's *vnreuerence*
Great Hamans *haughty pride offends:*
H'acquaints his wife with the offence;
The counſell of his wife and friends.

Sect. 12.

Chap. 5. 9. THat day went *Haman* forth; his ſwõlne breſt
Was fill'd with ioyes, and heart was full poſſeſt

Of

Of all the height Ambition could require,
To ſatisfie her prodigall Deſire.
But when he paſſed through the Palace Gate,
(His eye-ſore) aged *Mardocheus* ſate,
With dauntleſſe head vnbar'd, and knee vnbent,
Vnapt to fawne, with ſlauiſh blandiſhment:
Which when Great *Haman* ſaw, his boyling breſt
(So foule diſdaine vnable to digeſt)
Ran o're; his blood grew hot, and new deſires
Incenſt, and kindled his auenging fires:
Surcharg'd with griefe, and ſicke with male-content
Of his diſtemper'd paſſion, home he went;
Where (to aſſwage the ſwelling of his ſorrow
With words, the pooreſt helpes diſtreſſe can borrow)
His wife, and friends he ſummon'd to partake
His cauſe of diſcontent, and thus beſpake:

Mordecai neglects his ſeruice to Haman.

Haman diſcontented.

See, ſee, how Fortune with a lib'rall hand,
Hath with the beſt, and ſweeteſt of the Land,
Crown'd my deſires, and hath timely blowne
My budded hopes, whoſe ripeneſſe hath out-growne
The limits, and the height of expectation,
Scarce to b'inioyd, but in a Contemplation:
See, ſee, how Fortune (to inlarge my breath,
And make me liuing in deſpight of Death)
Hath multiplide my loynes, that after-Fame
May in my ſtocke preſerue my Blood, my Name.
To make my honour with my fortunes euen,
Behold, my gracious Lord the King hath giuen
And truſted to my hand the ſword of Pow'r;
Or life, or death lies where I laugh or lowre:
Who ſtands more gracious in the Princes eye?
How frownes the King, if Haman *be not by?*

Hamans ſpeech to his wife and friends.

Eſter *the Queene hath made the King her Gheſt,*
And (wiſely weighing how to grace the Feaſt
With moſt aduantage) hath (in policy)
Inuited me: And no man elſe but I
(Onely a fit Companion for a King)
May taſte the ſecrets of the banqueting:
Yet what auailes my wealth, my place, my might?
How can I reliſh them? with what delight?
What pleaſure is in dainties, if the Taſt
Be in it ſelfe diſtemper'd? Better Faſt:
In many ſweets, one ſowre offends the Pallate;
One lothſome weed annoyes the choyceſt Sallat:
What are my riches? What my honour'd Place?
What are my children? or my Princes Grace,
So long as curſed Mordecai *ſuruiues?*
Whoſe very breath infects, whoſe life depriues
My life of bliſſe, and viſage ſternly ſtrikes
Worſe venime to mine eyes, than Baſilisks.
When *Haman* then had lanc'd his rip'ned griefe
In bloody teares, they thus appli'd reliefe:
The anſwere of Hamans wife and friends.
Erect a Gibbet, fifty Cubits hie,
Then vrge the King (what will the King denie
When Haman *ſues?) that ſlauiſh* Mordecai
Be hang'd thereon; his blood will ſoone allay
The heate of thine; His curſed death ſhall tame
The highneſſe of thy power, and his ſhame;
So when thy ſuit ſhall finde a faire euent,
Goe banquet with the King, and liue content.
The Counſell pleas'd: The Gibbet fairely ſtands,
Expl. Hiſt. Soone done, as ſaid: *Reuenge* findes nimble hands.

Meditatio

Meditatio duodecima.

SOme Euʼls I muſt approue, All Goods, I dare not,
Some are and ſeeme not good; ſome ſeeme, and are not:
In chuſing Goods, my heart ſhall make the choyce,
My flattring eye ſhall haue no caſting voyce;
No outward ſence may chuſe an inward bliſſe,
For ſeeming Happineſſe leaſt happy is:
The eye (the chiefeſt Cink-port of the Hart)
Keepes open doores, and playes the Panders part
To painted pleaſures, luring the Affections,
And maskes foule faces vnder falſe complections;
It hath no powʼr to iudge, nor can it ſee
Things as they are, but as they ſeeme to be.
There's but one happineſſe, one perfect bliſſe;
But how obtaind, or where, or what it is,
The world of nature neʼr could apprehend,
Grounding their labours on no other end
Then ſuppoſition, diuerſly affecting
Some one thing, ſome another, ſtill proiecting
Prodigious fancies, till their learned Schooles
Lent ſo much knowledge, as to make them fooles:
One builds his bliſſe vpon the blaze of Glory,
Can perfect happineſſe be tranſitory?
In ſtrength, another ſummes Felicity:
What horſe is not more happy farre than he?
Some pile their happineſſe on heapes of wealth,
Which (ſicke) theyʼd loath, if gold could purchaſe health;

Some in the vſe of beauty place their end,
Some in th'enioyment of a Courtly friend:
Like ſmoking flax, ſuch happineſſes ſmother;
Age blurres the one, and Pouerty the other:
The Happineſſe, whoſe worth deſerues the name
Of Chiefe, with ſuch a fire doth inflame
The breſts of mortalls, that heau'n thinkes it fit
That men ſhould rather thinke, than taſte of it;
All earthly ioyes ſome other aime intend,
This, for it ſelf's deſir'd, no other end:
Thoſe, (if inioy'd) are croſt with diſcontent,
If not in the purſuit, in the euent:
This (truly good) admits no contrariety,
Without defect, or yet a loath'd ſaciety.
¶ The laſt is more than my deſert can claime,
(Thankefull for both) at this alone I aime.

THE ARGVMENT.

The King askes Haman, *what reſpect*
Befits the man he doth affect;
And with that honour doth appay
The good deſerts of Mordecai.

Sect. 13.

Chap. 6. 1. NOw when as *Morpheus* (Sergeant of the night)
Had laid his leaden mace vpon the light,

And

And with his luſtleſſe limmes had cloſly ſpred
The ſable Curtaines of his drowzy Bed,
The King ſlept not, but (indiſpos'd to reſt)
Diſguiſed thoughts within his troubled breſt
Kept midnight Reuels.
Wherefore (to recollect his randome thought)
He gaue command the Chronicles be brought,
And read before him, where, with good attention,
He mark'd how *Mordecai* (with faire preuention
Of a foule Treaſon 'gainſt his blood intended)
His life, and ſtate had loyally defended;
Whereat the King (impatient to repay
Such faithfull ſeruice, with the leaſt delay)
Gently demands, What thankful Recompence
What Worſhip, or deſerued Reuerence,
Equiualent to ſuch great ſeruice, hath
Iuſtly repayd this loyall Liege-mans faith?
They anſwer'd, none: Now *Haman* (fully bent
To giue the veſſell of his poyſon, vent,)
Stood ready charg'd with fell Reuenge, prepar'd
To beg his life, whom highly to reward,
The King intends: *Say* (Haman) *quoth the King,*
What worſhip, or what honourable thing
Beſt fits the perſon, whom the King ſhall place
Within the bounty of his higheſt Grace?

The Kings ſpeech to Haman.

So *Haman* thus bethought, Who more than I
Deſerues the Sun-ſhine of my Princes eye?
Whom ſeekes the King to honour more than me?
From *Hamans* mouth, ſhall *Haman* honour'd be?
Speake freely then; And let thy tongue proclaime
An honour ſuting to thy worth, thy name:
So *Haman* thus: This honour, this reſpect

Be done to him the King ſhall moſt affect;
In Robes Imperiall be his body dreſt,
And brauely mounted on that very Beaſt
The King beſtrides; then be the Crowne of State
Plac'd on his lofty browes; let Princes waite
Vpon his Stirrop, and in triumph leade
This Impe of Honour, in Aſſuerus *ſtead;*
And to expreſſe the glory of his name,
Like Heralds, let the Princes thus proclaime,
This peerleſſe honour, and theſe Princely rites
Be done to him, in whom the King delights.

The Kings reply.

Said then the King, (*O ſudden change of fate!*
Within the Portall of our Palace Gate
There ſits a Iew, whoſe name is Mordecai,
Be he the man; Let no peruerſe delay
Protract; But what thy lauiſh tongue hath ſaid,
Doe thou to him: So Haman, *ſore diſmaid:*
His tongue (ty'd to his Roofe) made no reply,
But (neither daring anſwere, nor deny)
Perforce obeyd, and ſo his Page became,
Whoſe life he ſought to haue bereau'd with ſhame:
The Rites obſerued, *Mordecai* return'd
Vnto the Gate, *Haman* went home and mourn'd,
(His viſage muffled in a mournfull vale)
And told his wife this melancholy Tale;
Whereat amaz'd and ſtartl'd at the newes,

Hamans wife ſpeakes to him.

Deſpairing, thus ſhe ſpake; If from the Iewes
This Mordecai *deriue his happy line,*
His be the Palme of victory, not thine;
The higheſt heau'ns haue ſtill conſpir'd to bleſſe
That faithfull ſeed, and with a faire ſucceſſe,
Haue crown'd their iuſt deſignes: If Mordecai

Deſcend

Deſcend from thence, thy hopes ſhall ſoone decay,
And melt like waxe before the mid-day Sunne.
So ſaid, her broken ſpeech not fully done,
Haman was haſted to Queene *Eſters* Feaſt;
To mirth and ioy, an indiſpoſed Gheſt. *Expl. Hiſt.*

Meditatio decimatertia.

THere's nothing vnder heauen more glorifies
The name of Kings, or in a ſubiects eyes
Winnes more obſeruance, or true loyalty,
Than ſacred Iuſtice, ſhared equally:
No greater glory can belong to Might,
Than to defend the feeble in their right;
To helpe the helpleſſe, and their wrongs redreſſe,
To curbe the haughty-hearted, and ſuppreſſe
The proud; requiting eu'ry ſpeciall Deed
With puniſhment, or honourable meed: *Solon. Præmio & pœna conſeruatur reſp.*
Herein Kings aptly may deſerue the name
Of Gods, inſhrined in an earthly frame;
Nor can they any way approach more nye
The full perfection of a Deity,
Then by true Iuſtice imitating heauen
In nothing more, than in the poyzing euen
Their righteous ballance: Iuſtice is not blind,
As Poets faine, but with a ſight refin'd
Her Lyncian eyes are cleer'd, and ſhine as bright
As doe their errours, that deny her ſight;
The ſoule of Iuſtice reſteth in her eye;
Her Contemplation is to deſcry

True worth, from painted ſhowes; and loyalty,
From falſe, and deepe-diſſembled trechery;
A noble States-man, from a Paraſite;
And good, from what is meerly good in ſight:
Such hidden things her curious eye can ſee:
If Iuſtice then be blind, how blind are we!
¶ *Right fondly haue the Poets pleas'd to ſay,*
From earth the faire Aſtræa's *fled away,*
And in the ſhining Baudrike takes her ſeat,
To make the number of the ſignes compleat.
For why? Iwis Aſtræa *now doth reſt*
Within the Zodiake of my Sou'raignes breſt,
And from the Cradle of his Infancy,
Hath train'd his Royall heart with induſtry,
In depth of righteous lore, and ſacred thewes
Of Iuſtice Schoole, that this my Haggard Muſe
Cannot containe the freeneſſe of her ſpright,
But make a Mounty at ſo faire a flight,
(Perchance) though (like a baſtard Eagle) daz'd
With too great light, ſhe winke, and fall amaz'd.
¶ *Heau'n make my heart more thankfull, in confeſſing*
So high a bliſſe, then skilfull, in expreſſing.

The

THE ARGVMENT.

The Queene brings Hamans *accuſation;*
The King's diſpleas'd, and growes in paſſion:
Proud Hamans *trechery deſcri'd;*
The ſhamefull end of ſhameleſſe pride.

Sect. 14.

FOrthwith, to ſatisfie the Queenes requeſt, Chap. 7.1.
The King and *Haman* came vnto her Feaſt,
Whereat the King (what then can happe amiſſe?)
Became her ſuitor, that was humbly his,
And fairly thus entreating, this beſpake:

What is't Queene Eſter *would? And for her ſake,* *The King vrges the Queene to make her petition.*
What is't the King would not? Preferre thy ſuite,
Faire Queene: Thoſe that deſpaire, let them be mute;
Cleere vp thoſe clouded beames (my faireſt Bride)
My Kingdomes halfe (requeſted) I'le diuide.

Whereat the Queene, halfe hoping, halfe afraid, *The Queene moues her ſuit.*
Diſclos'd her trembling lips, and thus ſhe ſaid:

If in the bounty of thy Princely Grace,
Thy ſad Petitioner may finde a place
To ſhrowd her moſt vnutterable Griefe,
Which (if not there) may hope for no releife;
If in the treaſure of thy gracious eyes,
(Where mercy, and relenting pitty lyes)

Thy hand-maid hath found fauour; let my Lord
Grant me my life (my life ſo much abhorr'd,
To doe him ſeruice) and my peoples life,
Which now lye open to a Tyrants knife:
Our liues are ſold, 'tis I, 'tis guiltleſſe I,
Thy loyall Spouſe, thy Queene and hers muſt dye;
The ſpotleſſe blood of me, thy faithfull Bride,
Muſt ſwage the ſwelling of a Tyrants pride:
Had we been ſold for drudges, to attend
The buſie Spindle, or for ſlaues, to ſpend
Our weary howers to deſerue our bread,
So as the gaine ſtood but my Lord in ſtead,
I had been ſilent, and ne'r ſpent my breath:
But neither he that ſeekes it, nor my Death,
Can to himſelfe the leaſt aduantage bring,
(Except Reuenge) nor to my Lord the King.

Like to a Lion rouzed from his reſt,
Rag'd then the King, and thus his rage expreſt:

The Kings anſwere.

Who is the man, that dares attempt this thing?
Where is the Traitor? What? Am I a King?
May not our ſubiects ſerue, but muſt our Queene
Be made the ſubiect of a villaines ſpleene?
Is not Queene Eſter *boſom'd in our heart?*
What Traitor then dares be ſo bold, part
Our heart, and vs? Who dares attempt this thing?
Can Eſter *then be ſlaine, and not the King?*

The Queenes reply.

Repli'd the Queene, *The man that hath done this,*
That curſed Haman, *wicked* Haman *is:*
Like as a Felon ſhakes before the Bench,
Whoſe troubled ſilence proues the Euidence,
So *Haman* trembled, when Queene *Eſter* ſpake,
Nor anſwere, nor excuſe, his Guilt could make.

The King, no longer able to digeſt
So foule a Trechery, forſooke the Feaſt,
Walk'd in the Garden, where conſuming rage
Boyl'd in his heart, with fire (vnapt t'aſſwage.)
So *Haman* pleading guilty to the fault,
Beſought his life of her, whoſe life he ſought.
When as the King had walk'd a little ſpace,
(So rage and choller often ſhift their place)
In, he return'd, where *Haman* fallen flat
Was on the bed, whereon Queene *Eſter* ſate;
Whereat the King new cauſe of rage debates,
(Apt to ſuppoſe the worſt, of whom he hates)
New paſſion adds new fuell to his fire,
And faines a cauſe, to make it blaze the higher:
Is't not enough for him to ſeeke her death,
(Said he) *but with a Lechers tainted breath,*
Will he inforce my Queene before my face?
And make his Brothell in our Royall Place?
So ſaid, they vailed *Hamans* face, as he
Vnfit were to be ſeene, or yet to ſee:
Said then an * Eunuch ſadly ſtanding by,
In Hamans *Garden, fifty Cubits high,*
There ſtands a Gibbet, built but yeſterday,
Made for thy loyall ſeruant Mordecai,
Whoſe faithfull lips thy life from danger freed,
And merit leads him to a fairer meed.
Said then the King, *It ſeemeth iuſt and good,*
To ſhead his blood, that thirſted after blood;
Who plants the tree, deſerues the fruit; 'tis ſo
That he that bought the purchaſe, hanſell it:
Hang Haman *there; It is his proper good;*
So let the Horſeleach burſt himſelfe with blood:

The Kings ſpeech.

Harbona's ſpeech to the King.

The King commands to hang Haman.

They ſtraight obey'd: Lo here the end of Pride:
Explicit. hiſt. Now reſts the King appeas'd, and ſatisfi'de.

Meditatio decimaquarta.

CHeere vp, and carroll forth your ſiluer ditty,
(Heau'ns winged Quiriſters) and fill your Citty
(The new Ieruſalem) with iolly mirth:
The Church hath peace in heauen, hath peace on earth;
Spread forth your golden pinions, and cleaue
The flitting skies; diſmount, and quite bereaue
Our ſtupid ſenſes with your heauenly mirth,
For lo, there's peace in heauen, there's peace on earth:
Let Haleluiah *fill your warbling tongues,*
And let the ayre, compoſ'd of Saintly ſongs,
Breathe ſuch Celeſtiall Sonnets in our eares;
That whoſoe'r this heauenly muſicke heares,
May ſtand amaz'd, and (rauiſh'd at the mirth)
Chaunt forth, There's peace in heauen, there's peace on earth;
Let Mountaines clap their ioyfull, ioyfull hands,
And let the leſſer Hills trace o'r the lands
In equall meaſure; and reſounding Woods,
Bow downe your heads, and kiſſe your neighb'ring floods:
Let peace and loue exalt your key of mirth;
For loe, there's peace in heauen, there's peace on earth:
You holy temples of the higheſt King,
Triumph with ioy; Your ſacred Anthemes ſing;
Chaunt forth your Hymnes, and heauenly Roundelayes,
And touch your Organs on their deeper keyes:

For Haman's *dead that daunted all your mirth,*
And now there's peace in heau'n, there's peace on earth:
Proud Haman's *dead, who (liuing) thee oppreſt,*
Seeking to cut, and ſeare thy Lilly breſt;
The rau'ning Fox, that did annoyance bring
Vnto thy Vineyard, 's taken in a Spring.
¶ *Seem'd not thy Spouſe vnkind, to heare thee weepe,*
And not redreſſe thee? Seem'd he not aſleepe?
No, (Sion) no, he heard thy bitter pray'r,
But let thee weepe: for weeping makes thee faire.
The morning Sunne reflects, and ſhines moſt bright,
When Pilgrims grope in darkneſſe all the night:
The Church muſt conquer, e'r ſhe gets the prize,
But there's no conqueſt, where's no enemies:
The Day is thine; In triumph make thy mirth,
For now there's peace in heauen, there's peace on earth:
What man's ſo dull, or in his braines vndone,
To ſay, (becauſe he ſees not) There's no Sunne?
Weake is the faith, vpon a ſudden griefe,
That ſayes, (becauſe not now) There's no reliefe:
*God's * bound to helpe, but loues to ſee men ſue:* * By promiſe.
Though dateleſſe, yet the bond's not preſent due.
¶ *Like to the ſorrowes of our Child-bed wines,*
Is the ſad pilgrimage of humane liues:
But when by throes God ſends a ioyfull birth,
Then find we Peace in heauen, and Peace on earth.

THE

THE ARGVMENT.

Vpon the Queene and Mordecai
Dead Hamans *wealth and dignitie*
The King beſtowes to their diſcretion,
Referres the Iewes decreed oppreſſion.

Sect. 15.

Chap. 8. 1.

THat very day, the King did freely adde
More bounty to his gift; What *Haman* had
Borrow'd of ſmiling Fortune, he repayd
To *Eſters* hand, and to her vſe conuayd:
And *Mordecai* found fauour with the King;
Vpon his hand he put that Royall ring,
Whoſe Princely pow'r proud *Haman* did abuſe,
In foule betraying of the guiltleſſe Iewes;
For now had *Eſter* to the King deſcri'd
Her Iewiſh kin, how neere ſhe was ally'd
To *Mardochæus*, whom (her father dead)
His loue did father in her fathers ſtead.

The Queene preferres a ſecond ſuit.

Once more the Queene preferres an earneſt ſuit,
Her humble body lowly proſtitute
Before his Royall feet, her cheekes o'reflowne
With mariſh teares, and thus her plain'full mone,
Commixt with bitter ſingults, ſhe expreſt:
If in the Cabin of thy Princely breſt

Thy

Thy loyall ſeruant (vndeſeru'd) hath found
A place, wherein her wiſhes might be crown'd
With faire ſucceſſe; If in thy gracious ſight
I pleaſing, or my Cauſe ſeeme iuſt, and right,
Be ſpeedy letters written, to reuerſe
Thoſe bloody Writs which Haman *did diſperſe*
Throughout thy Prouinces, whoſe ſad content
Was the ſubuerſion of my innocent
And faithfull people; Helpe, (my gracious Lord)
The time's prefixt, wherein th'impartiall Sword
Muſt make this maſſacre; the day's at hand,
Vnleſſe thy ſpeedy Grace ſend countermand:
How can I brooke within my tender breſt,
(Breaking the bonds of natures high beheſt)
To ſee my people, (for whoſe ſake I breathe)
Like ſtalled Oxen bought, and ſold for death?
How can I ſee ſuch miſchiefe? How can I
Suruiue, to ſee my kin, and people dye?
Said then the King; *Lo, curſed* Haman *hath* *The King's anſwere.*
The execution of our higheſt wrath,
The equall hy'r of his malicious pride;
His wealth to thee I gaue; (my leifeſt Bride)
His honour (better plac'd) I haue beſtow'd
On him, to whom my borrow'd life hath ow'd
Her fiue yeeres breath, the truſty Mordecai,
Thy loyall kinſman: Let his hand pourtray
Our pleaſure, as beſt liketh him, and thee;
Let him ſet downe, and be it our Decree,
Let him confirme it with our Royall Ring,
And authorize it with the name of King:
For none may alter, or reuerſe the ſame
That's ſeal'd and written in our Princely name. Explicit. biſs.

Meditatio decimaquinta.

TO breathe, 's a neceſſary gift of nature,
Whereby ſhe may diſcerne a liuing Creature
From plants, or ſtones: 'Tis but a meere degree
From Vegitation; and this, hath ſhe
Like equally ſhar'd out to brutiſh beaſts
With man, who leſſe obſerues her due beheſts
(Sometimes) than they, and oft by accident,
Doe leſſe improue the gift in the euent:
But man, whoſe organs are more fairly dreſt,
To entertaine a farre more noble Gheſt,
Hath, through the excellence of his Creation,
A Soule Diuine; Diuine by inſpiration;
Diuine through likeneſſe to that pow'r Diuine,
That made and plac'd her in her mortall ſhrine;
From hence we challenge lifes prerogatiue;
Beaſts onely breathe; 'Tis man alone doth liue;
The end of mans Creation, was Society,
Mutuall Communion, and friendly Piety:
The man that liues vnto himſelfe alone,
Subſiſts and breathes, but liues not; Neuer one
Deſeru'd the moity of himſelfe, for he
That's borne, may challenge but one part of three;
Triparted thus; his Country claimes the beſt;
The next, his Parents; and Himſelfe, the leaſt.
He husbands beſt his life, that freely giues
It for the publike good; He rightly liues;

That

That nobly dies: 'tis greateſt maſtery,
Not to be fond to liue, nor feare to dye
On iuſt occaſion; He that (in caſe) deſpiſes
Life, earnes it beſt, but he that ouer-prizes
His deareſt blood, when Honour bids him dye,
Steales but a life, and liues by Robbery.
¶ O ſweet Redeemer of the world, whoſe death
Deſeru'd a world of liues! Had Thy deare breath
Been deare to Thee; Oh had'ſt Thou but deny'd
Thy precious Blood, the world for e'r had dy'd:
O ſpoyle my life, when I deſire to ſaue it,
By keeping it from Thee, that freely gaue it.

THE ARGVMENT.

Letters are ſent by Mordecai,
That all the Iewes, vpon the day
Appointed for their death, withſtand
The fury of their foe-mens hand.

Sect. 16.

FOrthwith the Scribes were ſummon'd to appeare: Chap. 8. 9.
To eu'ry Prouince, and to eu'ry Shiere
Letters they wrote (as *Mordecai* directed)
To all the Iewes, (the Iewes ſo much deiected)
To all Lieu-tenants, Captaines of the Band,
To all the States and Princes of the Land,

According to the phraſe, and diuers faſhion
Of Dialect, and ſpeech of eu'ry Nation;
All which was ſtiled in the name of King,
And canonized with his Royall Ring:
Loe here the tenor of the Kings Commiſſion;

The Kings commiſſion.

Whereas of late, (through *Hamans* foule ſedition,)
Decrees were ſent, and ſpred throughout the Land,
To ſpoyle the Iewes, and with impartiall hand,
** The 13. day of the twelfth moneth.* *(Vpon a day prefixt) to kill, and ſlay;*
We likewiſe grant vpon that very day,
Full power to the Iewes, to make defence,
And quit their liues, and for a Recompence,
To take the ſpoyles of thoſe they ſhall ſuppreſſe,
Shewing like mercy to the mercileſſe.
On poſts, as ſwift as Time, was this Decree
Commanded forth; As faſt as Day they flee,
Spurr'd on, and haſt'ned with the Kings Command,
Which ſtraight was noys'd, & publiſht through ỹ Land,
As warning to the Iewes, to make prouiſion
To entertaine ſo great an oppoſition.
So *Mordecai* (disburthen'd of his griefe,
Which now found hopefull tokens of reliefe)
Departs the preſence of the King, addreſt
In Royall Robes, and on his lofty Creſt
He bore a Crowne of gold, his body ſpred
With Lawne, and Purple deeply coloured:

The ioy of the Iewes. Simile.

Fill'd are the Iewes with triumphs, and with noyſe
(The common Heralds to proclaime true ioyes:)
Like as a priſoner muſſl'd at the tree,
Whoſe life's remou'd from death ſcarce one degree,
His laſt pray'r ſaid, and hearts confeſſion made,
(His eyes poſſeſſing deaths eternall ſhade,)

At laſt (vnlook'd for) comes a ſlow Reprieue,
And makes him (euen as dead) once more aliue:
Amaz'd, he rends deaths Muffler from his eyes,
And (ouer-ioy'd) knowes not he liues, or dyes;
So ioy'd the Iewes, whoſe liues, this new Decree
Had quit from death and danger, and ſet free
Their gaſping ſoules, and (like a blazing light)
Diſperſt the darkneſſe of th'approching night;
So ioy'd the Iewes: and with their ſolemne Feaſts,
They chas'd dull ſorrow from their penſiue breſts:
Meane while, the people (ſtartl'd at the newes)
Some grieu'd, ſome enui'd, ſome (for feare) turn'd Iewes. *Expl. Hiſt.*

Meditatio decimaſexta.

AMong the Noble Greekes, it was no ſhame
To loſe a Sword; It but deſeru'd the name
Of Warres diſaſtrous fortune; but to yeeld
The right and ſafe poſſeſſion of the Shield,
Was foule reproach, and man-leſſe cowardize,
Farre worſe than death to him that skorn'd to prize
His life before his Honour; Honour's wonne
Moſt in a iuſt defence; Defence is gone,
The Shield once loſt: The wounded Theban cry'd,
How fares my Shield? which ſafe, he ſmil'd, & dy'd:
True Honour bides at home, and takes delight
In keeping, not in gaining of a Right;
Scornes vſurpation, nor ſeekes ſhe blood,
And thirſts to make her name not great, as good:

God giues a Right to man; To man, defence
To guard it giu'n; But when a falſe pretence
Shall ground her title on a greater Might,
What doth he elſe but warre with Heau'n, and fight
With Prouidence? God ſets the Princely Crowne
On heads of Kings; Who then may take it downe?
No iuſter Quarrell, or more noble Fight,
Than to maintaine, where God hath giu'n a Right;
There's no deſpaire of Conqueſt in that warre,
Where God's the Leader; Policy's no barre
To his Deſignes; no Power can withſtand
His high exployts; within whoſe mighty Hand
Are all the corners of the earth; the hills
His penſiue Bulwarks are, which, when he wills,
His leſſer breath can bandy vp and downe,
And cruſh the world, and with a winke, can drowne
The ſpacious Vniuerſe in ſuds of Clay;
Where Heau'n is Leader, Heau'n muſt win the Day:
God reapes his honour hence; That combat's ſafe,
Where hee's a Combatant, and ventures halfe:
Right's not impair'd with weakneſſe, but preuailes
In ſpight of ſtrength, when ſtrength and power failes:
Fraile is the truſt repos'd on Troopes of Horſe;
Truth in a handfull, findes a greater force.

Nil fortitudine indigemus, ſi omnes iuſti ſimus, Plutarch.

¶ *Lord, maile my heart with Faith, and be my Shield,*
And if a world confront me, I'le not yeeld.

THE ARGVMENT.

The bloody Maſſacre: The Iewes
Preuaile: their fatall Sword ſubdues
A world of men, and in that fray,
Hamans *ten curſed ſonnes they ſlay.*

Sect. 17.

NOw when as Time had rip'ned the Decree, Chap. 9.1.
(Whoſe Winter fruit vnſhaken from the tree
Full ready was to fall) and brought that Day,
Wherein pretended miſchiefe was to play
Her tragicke Seane vpon the Iewiſh Stage,
And ſpit the venome of her bloody rage,
Vpon the face of that diſperſed Nation,
And in a minute breathe their deſolation;
Vpon that day (as patients in the fight)
Their ſcatter'd force, the Iewes did reünite,
And to a head their ſtraggling ſtrength reduc'd,
And with their fatall hand (their hand diſus'd
To bathe in blood) they made ſo ſtrong recoyle,
That with a purple ſtreame, the thirſty ſoyle
O'rflowd: and on the pauement (drown'd with blood)
Where neuer was before, they rais'd a flood:
There lyes a headleſſe body, here a limme *The Maſſacre.*
Newly diſ-ioynted from the trunke of him

That

That there lyes groning; here a gaſping head
Cropt from his neighbors ſhoulders; there halfe dead
Fall heapes of bodies, whereof ſome curſe Fate,
Others blaſpheme the name of heau'n, and rate
Their vndiſpoſed Starres; with bitter cryes
One pitties his poore widdow-wife, and dyes;
Another bannes the night his ſonnes were borne,
That he muſt dye, and they muſt liue forlorne;
Here (all beſmeard in blood congeald) there lyes
A throng of carcaſes, whoſe lineleſſe eyes
Are clos'd with duſt, and death: there lyes the Syre,
Whoſe death the greedy heire did long deſire;
And here the ſonne, whoſe hopes were all the pleaſure
His aged father had, and his lifes treaſure:
Thus fell their foes, ſome dying, and ſome dead,
And onely they that ſcap'd the ſlaughter, fled;
But with ſuch ſtrange amazement were affrighted,
(As if themſelues in their owne deaths delighted)
That each his force againſt his friend addreſt,
And ſheath'd his Sword within his neighbours breſt;
For all the Rulers (being ſore afraid
Of *Mardocheus* name) with ſtrength, and ayde
Supply'd the Iewes: For *Mardocheus* name
Grew great with honour, and his honour'd Fame
Was blaz'd through eu'ry Prouince of the Land,
And ſpred as farre, as did the Kings Command:
In fauour he increaſt, and eu'ry how'r
Did adde a greater greatneſſe to his pow'r:
Thus did the Iewes triumph in victory,
And on that day themſelues were doom'd to dye,
They ſlew th'appointed Actors of their death,
And on their heads they wore that noble wreath,

That

That crownes a Victor with a Victors prize;
So fled their foes, ſo dyde their enemies:
And on that day at Suſan were imbru'd
In blood, fiue hundred men whom they ſubdu'd; 500. *ſlaine in Suſan.*
The curſed fruit of the accurſed Tree,
That impious Decad, *Hamans* progeny, *Hamans ten ſonnes ſlaine.*
Vpon that fatall day, they ouerthrew,
But tooke no ſpoyle, nor ſubſtance, where they ſlew. *Expl. Hiſt.*

Meditatio decimaſeptima.

I Lately mus'd, and muſing, ſtood amaz'd,
My heart was bound, my ſight was ouer-daz'd
To view a miracle: Could Pharo *fall* Exod. 14. 28.
Before the face of Iſr'el? Could her ſmall
And ill-appointed handfull then preuaile,
When Pharo's *men of warre, and Char'ots faile?*
Theſe ſtood like Gyants; thoſe, like Pigmy brats;
They ſoar'd like Eagles; thoſe, like ſwarmes of Gnats;
On foot theſe marcht; thoſe rode on troups of Horſe;
Theſe neuer better arm'd; they, neuer worſe;
Strong backt with vengeance and reuenge, were they;
Theſe, with deſpaire, themſelues, themſelues betray;
They cloſe purſu'd; theſe (fearfull) fled the field;
How could they chuſe, but win? or theſe, but yeeld?
Sure 'tis, nor man, nor horſe, nor ſword auailes,
When Iſr'el conquers, and great Pharo *failes:*
Poore Iſr'el had no Man of Warre, but One;
And Pharo *hauing all the reſt, had none;*

Heau'n fought for Iſr'el, weakned Pharo's *heart,*
Who had no Counter-god *to take his part:*
Exod.13. 21. *What meant that cloudy Piller, that by day*
Did vſher Iſr'el in an vnknowne way?
What meant that fi'ry Piller, that by night
Appear'd to Iſr'el, and gaue Iſr'el light?
Exod.14.16. *'Twas not the ſecret force of* Moſes *Rod,*
That charm'd the Seas in twayne; 'Twas Moſes *God*
That fought for Iſr'el, and made Pharo *fall;*
Well thriues the Fray where God's the Generall:
'Tis neither ſtrength, nor vndermining ſleight
Preuailes, where heauen's ingaged in the fight.
¶ *Me liſt not ramble into antique dayes,*
To manne this Theame, leſt while Vlyſſes *ſtrayes,*
His heart forget his home Penelope:
Our iolly Brittaine *findes ſufficient Plea*
To proue her bliſſe, and heau'ns protecting power,
Which had ſhe miſt, her glory, in an hower
Had falne to Cinders, and had paſt away
5. Nouemb. *Like ſmoke before the wind; Which happy Day,*
Let none but faithleſſe Traitors euer faile
To conſecrate, and let this Age entayle,
Vpon ſucceeding times Eternity,
Heau'ns higheſt loue, in that Dayes memory.

THE

THE ARGVMENT.

The ſonnes of Haman *(that were ſlaine)*
Are all hang'd vp: The Iewes obtaine
Freedome to fight the morrow after;
They put three hundred more to ſlaughter.

Sect. 18.

WHen as the fame of that dayes bloody newes
Came to the King, he ſaid, *Behold, the Iewes*
Haue wonne the Day, and in their iuſt defence,
Haue made their wrong, a rightfull recompence;
Fiue hundred men in Suſan haue they ſlaine,
And that remainder of proud Hamans *ſtraine,*
Their hands haue rooted out; Queene Eſter, *ſay,*
What further ſuit (wherein Aſſuerus *may*
Expreſſe the bounty of his Royall hand)
Reſts in thy boſome: What is thy demand?
Said then the Queene: *If in thy Princely ſight*
My boone be pleaſing, or thou take delight
To grant thy ſeruants ſuite, Let that Commiſſion
(Which gaue the Iewes this happy dayes permiſſion
To ſaue their lines) to morrow ſtand in force,
For their behalfes that onely make recourſe
To God, and thee, and let that curſed brood
(The ſonnes of Haman, *that in guilty blood,*

Chap. 9. 11.

The Kings ſpeech to the Queene.

The Queenes Anſwere.

Lye all ingoar'd, vnfit to taint a Graue)
Be hang'd on Gibbets, and (like co-heires) haue
Like equall ſhares of that deſerued ſhame,
Their wretched father purchas'd in his name:
The King was pleas'd, and the Decree was giuen
From Suſan, where 'twixt earth and heauen,
(Moſt vndeſeruing to be own'd by either)
Theſe curſed ton (like twins) were borne together:
When *Titan* (ready for his Iournall chaſe)
Had rouz'd his dewy locks, and Roſie face
Inricht with morning beauty, vp aroſe
The Iewes in Suſan, and their bloody blowes
So roughly dealt, that in that diſmall day,
300. *in Suſan ſlaine by the Iewes.* A leaſe of hundreds fell, but on the prey
No hand was laid, ſo, ſweet and iolly reſt
The Iewes enioy'd, and with a ſolemne Feaſt,
(Like ioyfull Victors diſpoſſeſt of ſorrow)
They conſecrated the enſuing morrow;
And in the Prouinces throughout the Land,
Before their mighty, and victorious hand,
75000. *ſlaine by the Iewes in the Prouinces.* Fell more than ſeuenty thouſand, but the prey
They ſeaz'd not, and in mem'ry of that day,
They ſolemnized their victorious Geſts,
Explicit biſt. With gifts, and triumphs, and with holy Feaſts.

Meditatio decimaoctaua.

THe *Doctrine of the Schoole of Grace diſcents*
From Natures (more vncertaine) rudiments,

And

And are as much contrayr, and oppoſite
As Yea, and Nay, or blacke, and pureſt white:
For nature teaches, firſt to vnderſtand,
And then beleeue; but grace doth firſt command
Man to beleeue, and then to comprehend;
Faith is of things vnknowne, and muſt intend,
And ſoare aboue conceit; What we conceiue,
We ſtand poſſeſt of, and already haue,
But faith concernes ſuch things, as yet we haue not,
Which eye ſees not, eare heares not, heart conceiues not;
Hereon, as on her ground-worke, our ſaluation
Erects her pillers; From this firme foundation,
Our ſoules mount vp the new Ieruſalem,
To take poſſeſſion of her Diademe;
God loues no ſophiſtry; Who argues leaſt
In graces Schoole, concludes, and argues beſt;
A womans Logicke paſſes heere; For 'tis
Good proofe to ſay, 'Tis ſo, becauſe it is:
*Had that old * Patriarch cours'd with fleſh and blood,*
Bad had his faith been, though his reaſons good;
If God bid doe, for man to queſtion, Why?
Is but an interrogatiue deny:
The fleſhly ballances of our conceits,
Haue neither equall poyſure, nor iuſt weights,
To weigh, without impeachment, Gods deſigne;
There's no proportion 'twixt things Diuine,
And mortall: Liuely faith may not depend,
Either vpon th'occaſion, or the end.
¶ The glorious Suns reflected beames ſuffiſe,
To lend a luſter to the feebleſt eyes,
But if the Eye too couetous of the light,
Boldly outface the Sunne, (whoſe beames ſo bright

* Abraham. Gen. 22. 10.

And vndiſpers'd, are too-too much refin'd
For view) is it not iuſtly ſtrucken blind?
Iudg.16.30. *I dare not taske ſtout* Samſon *for his death;*
Nor wandring Ionah, *that bequeath'd his breath*
Iona. 1.12. *To raging Seas, when God commanded ſo;*
Eſter 9.13. *Nor thee (great Queene) whoſe lips did ouerflow*
Eſter 9.14. *With ſtreames of blood; nor thee (O cruell kind)*
To ſlake the vengeance of a womans mind,
With flowing riuers of thy ſubiects blood;
From bad beginnings, God creates a good,
And happy end: What I cannot conceiue,
Lord, let my ſoule admire, and beleeue.

The Argvment.

The Feaſt of Purim conſecrated!
Th'occaſion why 'twas celebrated;
Letters wrote by Mordecai,
To keepe the mem'ry of that Day.

Sect. 19.

Chap. 9.20. *Mordecai ſends letters to celebrate a Feaſt yeerly.*

SO *Mardocheus* throughout all the Land
Diſpers'd his Letters, and with them, command
To celebrate theſe two dayes memory
With Feaſts, and gifts, and yeerly iollity,
That after ages may record that day,
And keepe it from the ruſt of time, that they

Which

Which ſhall ſucceed, may ground their holy mirth
Vpon the ioyes, thoſe happy dayes brought forth,
Which chang'd their ſadnes, & black nights of ſorrow,
Into the brightneſſe of a gladſome morrow;
Whereto the Iewes (to whom theſe Letters came)
Gaue due obſeruance, and did ſoone proclaime
Their ſacred Feſtiuals, in memory
Of that dayes ioy, and ioyfull victory:
And ſince the Lots (that *Haman* did abuſe,
To know the diſmall day, which to the Iewes
Might fall moſt fatall, and, to his intent,
Leaſt vnproſpitious) were in th'euent
Croſt with a higher Fate, than blinded Chance,
To worke his ruine, their deliuerance:
They therefore in remembrance of the Lot
(Whoſe hop'd-for ſad euent ſucceeded not)
The ſolemne Feaſts of * Purim did inueſt,
And by the name of Purim call'd their Feaſt;
Which to obſerue with ſacred Complement,
And ceremoniall rites, their ſoules indent,
And firmly inroll the happy memory
Ith' hearts of their ſucceeding progeny,
That time (the enemy of mortall things)
May not, with houering of his nimble wings,
Beat downe the deare memoriall of that time,
But keepe it flowring in perpetuall prime.
Now, leſt this ſhining day in times progreſſe,
Perchance be clouded with forgetfulneſſe,
Or left the gaulled Perſians ſhould debate
The bloody ſlaughter, and re-vlcerate
In after-times, their former miſery,
And blurre the glory of this dayes memory,

The originall of the feaſts of Purim.

Interp. Lots.

Eſter, and Mordecai ſend letters to confirme the feaſts of Purim.

The

The Queene and *Mordecai* ſent Letters out
Into the Land, diſperſed round about,
To re-confirme, and fully ratifie
This Feaſt of Purim, to eternity;
That it to after-ages may appeare,
Expl. Hiſt. When ſinners bend their hearts, heau'n bowes his eare.

Meditatio decimanona.

Queſt. *AND are the Lawes of God defective then?*
Or was the paper ſcant, or dull the pen
That wrote theſe ſacred Lines? Could imperfection
Lurke cloſely there, where heau'n hath giuen direction?
How fares it then new Feaſts are celebrated,
Vnmention'd in the Law, and vncreated
By him that made the Law compleat, and iuſt,
Not to be chang'd as braine-ſicke mortalls luſt?
Is not heauens deepeſt curſe, with death to boot,
Denounc'd to him that takes from, or adds too't?
Reſol. *True 'tis, the Law of God's the rule and ſquire,*
Whereby to limit Mans vncurb'd deſire,
And with a gentle hand doth iuſtly paize
The ballances of his vnbeuell'd wayes,
True is, accurs'd, and thrice-accurs'd be he
That ſhall detract, or change ſuch Lawes, as be
Directiue for his Worſhip, or concerne
His holy Seruice, theſe we ſtrictly learne
Within our conſtant breſt to keepe inſhrin'd,
Theſe in all ſeaſons, and for all times binde:

But

But Lawes (although Diuine) that doe reſpect
The publike reſt, and properly direct,
As Statutes politike, doe make relation
To times, and perſons, places, and occaſion;
The brazen Serpent, which, by Gods command, 2. King. 18. 4.
*Was builded vp, was by the * Prophets hand* Ezekiah.
Beat downe againe, as impious, and impure,
When it became an Idoll, not a Cure.
¶ *A morall Law needs no more warranty,*
Then lawfull giuers, and conueniency,
(Not croſsing the Diuine:) It lyes in Kings,
To act, and to inhibit all ſuch things
As moſt conduce vnto the publike bliſſe,
Rewarding good, correcting what's amiſſe;
And what (before) was an indifferent thing,
His Law makes good, or bad: A lawfull King
Is Gods Lieu-tenant; in his ſacred eare
God whiſpers oft, and keepes his Preſence there.
¶ *To breake a lawfull Princes iuſt Command,*
Is brokage of a ſinne, at ſecond hand.

THE ARGVMENT.

Aſſuerus *Acts upon Record:*
The iuſt mans vertue, and reward.

Sect. 20.

Chap. 10. 1.

AND *Aſſuerus* ſtretcht his heauie hand,
And laid a Tribute, both on Sea, and Land;
What elſe he did, what *Trophies* of his fame,
He left for Time to glorifie his Name,
With what renowne, and grace, he did appay
The faithfull heart of loyall *Mordecai*;
Are they not kept in endleſſe memory,
Recorded in the Perſian Hiſtory?
The greatneſſe and vertue of Mordecai. For *Mordecai* poſſeſt the ſecond ſeat
In all the Kingdome, and his name was great;
Of God and man his vertues were approu'd,
By God and man, both honour'd, and belou'd;
Seeking his peoples good, and ſweet proſperity,
Expl. Hiſt. And ſpeaking ioyfull peace to his poſterity.

Meditatio

Meditatio vltima.

THus thriues the man, Thus proſper his endeuors,
That builds on faith, and in that faith perſeuers:
¶ It is no loſſe, to loſe; no gaine, to get,
If he that loſes all, ſhall win the Set:
God helpes the weakeſt, takes the loſers chayre,
And ſetting on the King, doth ſoone repaire
His loſſe with vengeance; Hee's not alway beſt
That takes the higheſt place, nor he the leaſt
That ſits beneath: for outward fortunes can
Expreſſe (how great, but) not how good's the man:
Whom God will raiſe, he humbles firſt a while;
And where he raiſes, oft he meanes to foyle.
¶ It matters not (Lord) what my fortunes be,
May they but leade, or whip me home to thee.

FINIS.